

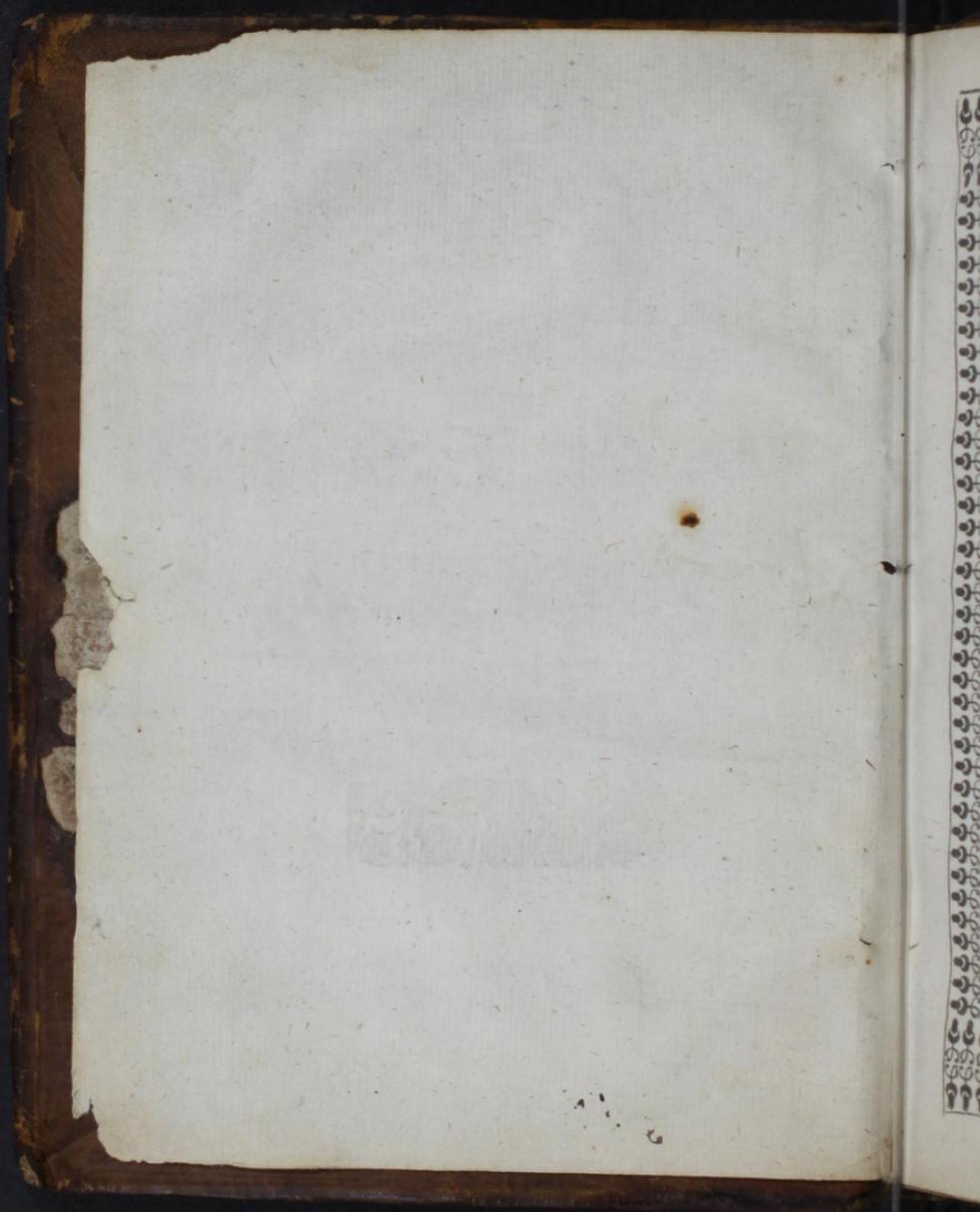




\$1250

4-120-25





SIX  
SERMONS  
UPON SEVERALL  
OCCASIONS, PREACHED  
before the King, and  
elsewhere:

By that late learned & reverend Divine  
JOHN DONNE,  
Doctour in divinitie, and  
Dean of *S. Pauls*,  
LONDON.



Printed by the Printers to the  
*Univerſitie* of CAMBRIDGE:

And are to be ſold by *Nicholas Fuſſell* and  
*Humphrey Moſley*, at their ſhop in  
*Pauls Church-yard*,  
1634.

m

o

8888

m

SIX  
SERMONS  
UPON SEVERAL  
OCCASIONS, PREACHED  
before the King, and  
classical:

By that late learned & reverend Divine  
JOHN DODD  
Doctor in divinity, and  
Dean of St. Pauls  
London.

Printed by the Printers to the  
University of Cambridge:

And are to be sold by Nathaniel Bowdler and  
Company Stationers near St. Pauls Church  
London.  
1714.

TWO  
SERMONS  
PREACHED  
BEFORE KING  
CHARLES,  
Upon the xxvi verse of  
the first Chapter of  
GENESIS.

By  
D<sup>r</sup> DONNE  
DEAN OF  
PAULS.

Printed by the Printers to the  
Univerſitie of CAMBRIDGE.  
MDCXXXIII.

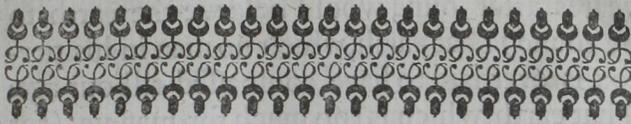
RARE  
BOOKS  
BX  
5133  
D6  
S7  
1634

*This is a faint  
impression of the  
title page of the  
sermon*

TWO  
SERMONS  
PREACHED  
BEFORE KING  
CHARLES  
UPON THE XXV<sup>th</sup> VERSE OF  
THE FIRST CHAPTER OF  
GENESIS.

BY  
D. DONNE  
DEAN OF  
ST. PAULS.

Printed by the Printers to the  
University of Cambridge.  
MDCXXIII



## Genesis 1. 26.

And God said, Let us  
make man in our  
image, after our like-  
nesse.

**N**Ever such a frame so soon  
set up, as this in this chapter:  
For, for the thing it self;  
there is no other thing to  
compare it with; for it is all,  
it is the whole world. And  
for the time, there was no  
other time to compare it with ;  
for this was the beginning of time,  
*In the beginning God created  
heaven and earth.* That earth,  
which in some thousands of  
yeares men could not look over,  
nor discern what form it had  
(for neither *Lactantius*, almost  
three hundred yeares after  
Christ; nor *S. Augustine*, more  
then a hundred yeares

yeares after him, would beleve the earth to  
 be round) That earth, which no man in his per-  
 son is ever said to have compassed, till our age:  
 That earth, which is too much for man yet (for  
 as yet a very great part of the earth is un-  
 peopled) That earth, which, if we will cast  
 it all but into a Map, costs many moneths labour  
 to grave it; nay, if we will but cast a piece of an  
 acre of it into a garden, costs many yeares la-  
 bour to fashion and furnish it; all that earth: And  
 then that heaven, which spreads so farre, as that  
 subtrill men have, with some appearance of  
 probabilitie, imagined, that in that heaven, in  
 those manifold Spheres of the Planets and the  
 Starres, there are many earths, many worlds, as  
 big as this which we inhabit: That earth and  
 that heaven, which spent God himself, Al-  
 mighty God, six dayes in finishing, Moses  
 sets up in a few syllables, in one line, *In princi-  
 pio, In the beginning God created heaven and  
 earth.* If a *Livie* or a *Guicciardine*, or such ex-  
 tensive and voluminous authours had had this  
 story in hand, God must have made another  
 world, to have made them a library to hold  
 their books, of the making of this world. Into  
 what wire would they have drawn out this  
 earth! Into what leaf-gold would they have  
 beat out these heavens! It may assist our con-  
 jecture herein, to consider, that amongst those men,  
 who proceed with a sober modestie and limi-  
 tation in their writing, & make a conscience not

to

to clog the world with unnecessary books; yet the volumes which are written by them, upon the beginning of Genesis, are scarce lesse then infinite. God did no more but say, Let this & this be done; and Moses doth no more but say, that upon Gods saying it was done. God required not Nature to help him to do it; Moses required not Reason to help him to beleve: The holy Ghost hovered upon the waters, and so God wrought; The holy Ghost hovered upon Moses too, and so he wrote: And we beleve these things to be so, by the same Spirit in the mouth of Moses, by which they were made so in Gods hand: Onely (Beloved) remember, that a frame may be thrown down in much lesse time then it was set up. A childe, an ape can give fire to a cannon; and a vapour can shake the earth: and when Christ said, *Throw down this Temple, and in three dayes I will raise it*, they never stood upon the consideration of throwing it down; they knew that might be soon done: but they wondered at the speedy raising of it. Now, if all this earth were made in that minute, may not all come to the generall dissolution in this minute? Or may not thy acres, thy miles, thy shires shrink into feet, and so few feet, as shall but make up thy grave: when he who was a great lord must be but a cottager, & not so wel; for a cottager must have so many acres to his cottage: but in this case, a little piece of an acre, five foot, is become the house it self, the house and the land; the grave is all:

lower then that, the grave is the land, and the tenement, & the tenant too. He that lies in it, becomes the same earth that he lies in; they all make but one earth, and but a little of it. But then raise thy self to a higher hope again: God hath made better land, the land of promise; a stronger citie, the new Jerusalem; & inhabitants for that everlasting citie, us, whom he made, not by saying, Let there be men; but by consultation, by deliberation; *God said, Let us make man, &c.*

*Divisio.*

We shall pursue our great examples, God in doing, Moses in saying, and so make haste in applying the parts. But first receive them: and since we have the whole world in contemplation, consider in these words, the foure quarters of the world, by application, by fait and just accommodations of the words. First, in the first word that God speaks here; *Faciamus, Let Us*, in the plurall, (a denotation of divers persons in the Godhead) we consider our East, where we must begin, at the knowledge and confession of the Trinity: for though in the way to heaven we have travelled beyond the Gentiles, when we come to confesse but one God (the Gentiles could not do that) yet we are still among the Jews, if we think that one God to be but one person. Christs name is *Oriens*, the *East*; if we will be named by him, (called Christians) we must look to this East, the confession of the Trinitie: there is then our East in the *Faciamus, Let Us, Us make man*: And then

Zech. 6. 11.

then our West is in the next word, *Faciamus hominem*: Though we be thus made; made by the councell, made by the concurrence, made by the hand of the whole Trinity: yet we are made but men; and man but in the appellation in this Text; and man there is but Adam; and Adam is but earth, but red earth, died red in blood, in blood, in soul, the blood of our own souls. To that West we must all come, to the earth; *The sunne knoweth his going down*: even the sunne, for all his glory and height, hath a going down, and he knows it. The highest cannot deuest mortality, nor the discomfort of mortality. *When you see a cloud rise out of the west, straightway you say, There cometh a storm*, sayes Christ: When out of the region of your West, (that is, your latter dayes) there comes a cloud, a sicknesse; you feel a storm: even the best morall constancie is shaken. But this cloud, and this storm, and this West there must be; and that is our second consideration. But then the next word designes a North, a strong and powerfull North, to scatter and dissipate these clouds: *Ad imaginem & similitudinem*; that we are made according to a pattern, to an image, to a likenesse, which God proposed to himself for the making of man. This consideration, that God did not rest in that preexistent matter, out of which he made all other creatures, and produced their forms out of their matter, for the making of man; but took a

B 2

form,

Psal. 104.  
19.

Luc. 12. 54.

Cant.4.16.

Job.37.22.

Amos 8.9.

form; a pattern, a modell for that work: This is the North-winde that is called upon to carrie out the perfumes of the garden, to spread the goodnesse of God abroad: this is that which is intended in Job; *Fair weather cometh out of the North.* Our West, our declination is in this, that we are but earth; our North, our dissipation of that darknesse is in this, that we are not all earth: though we be of that matter, we have on another form, another image, another likenesse. And then whose image and likenesse it is, is our Meridionall height, our Noon, our South-point, our highest elevation; *In imagine nostra, Let us make man in our image.* Though our sunne set at noon, as the prophet *Amos* speaks; though we die in our youth, or fall in our height; yet even in that sunne-set we shall have a noon: for this image of God shall never depart from our soul, no not when that soul departs from our bodie: And that is our South, our Meridionall height and glory. And when we have thus seen this East, in the *Faciamus*; that I am the workmanship and care of the whole Trinitie; and this West, in the *Hominem*; that for all this, my matter, my substance is but earth; But then a North, a power of overcoming that law and miserable state, *In imagine*; that though in my matter the earth, I must die; yet in my form, in that image which I am made by, I cannot die: And after all, a South, a knowledge that this image is not the image of angels them-

themselves, to whom we shall be like; but it is by the same life by which those angels themselves were made, the image of God himself: when I have gone over this East, and West, and North, & South here in this world, I should be sorie, as *Alexander* was, if there were no more worlds. But there is another world, which these considerations will discover and leade us to, in which our joy and our glorie shall be to see that God essentially, and face to face, after whose image and likeness we were made before. But as that Pilot, which hath harboured his ship so farre within land, as that he must have change of windes, in all the points of the compasse, to bring her out, cannot hope to bring her out in one day: so being to transport you by occasion of these words, from this world to the next, and in this world, through all the compasse, all the foure quarters thereof, I cannot hope to make all this voyage to day. To day we shall consider our longitude, our East and West; and our North and South at another tide and another gale.

First then we look towards our East, the fountain of light and life; There this world began: The creation was in the East, and there our next world began too: there the gates of heaven opened to us, and opened to us in the gates of death: for our heaven is the death of our Saviour, and there he lived, and died there, and there he looked into our West, from the

I. Part.  
*Oriens.*

East, from his terrasse, from his pinnacle, from his exaltation (as himself calls it) the Crosse. The light which arises to us in this East, the knowledge which we receive in this first word of our text, *Faciamus*, *Let us* (where God, speaking of himself, speaks in the plurall) is the manifestation of the Trinitie; The Trinitie, which is the first letter in his Alphabet, that ever thinks to reade his name in the Book of life; the first note in his Gammut, that ever thinks to sing his part in the Triumphant Church. Let him have done as much as all the worthies, and suffer as much as all natures martyrs, the penurious Philosophers; let him have known as much as they pretend to know, *Omne scibile*, all that can be known; nay, and *In-intelligibilia*, *In-investigabilia* (as *Tertullian* speaks) un-understandable things, unrevealed decrees of God: let him have writ as much as *Aristotle* writ, or as is written upon *Aristotle* (which is multiplication enough) yet he hath not learned to spell, that hath not learned the Trinitie: he hath not learned to pronounce the first word, that cannot bring three persons into one God. The subject of naturall Philosophers, are the foure elements, which God made: the subject of supernaturall Philosophie, Divinitie, are the three elements which God is; and (if we may so speak) which make God, that is, constitute God, notifie God to us, Father, Sonne, and holy Ghost. The naturall

turall man, that hearkens to his own heart, and the law written there, may produce actions that are good; good in the nature, and matter, and substance of the work: he may relieve the poore, he may defend the oppressed; but yet he is but as an open field: and though he be not absolutely barren, he bears but grasse. The godly man; he that hath taken in the knowledge of a great and powerfull God, and inclosed and hedged in himself with the fear of God, may produce actions better, then the meer nature of man; because he referres his actions to the glorie of an imagined God: but yet this man, though he be more fruitfull then the former, more then a grassie field, is but a ploughed field, and bears but corn, and corn (God knows) choked with weeds. But the man that hath taken hold of God, by those handles, by which God hath delivered and manifested himself, in the notions of Father, Sonne, and holy Ghost; he is no field, but a garden, a garden of Gods planting, paradise, in which grow all things good to eat, and good to see (spirituall refection, and spirituall recreation too) and all things good to cure: he hath his being, and his diet, and his physick there, in the knowledge of the Trinitie: his being, in the mercie of the Father; his physick, in the merits of his Sonne; his diet, his daily bread, in the daily visitations of the holy Ghost. God is not pleased, not satisfied with  
our

Hebr. 11. 6.

our bare knowledge that there is a God; for, *it is impossible to please God without faith:* and there is no such exercise of faith in the knowledge of a God, but that reason and nature will bring a man to it. When we professe God in the Creed, by way of belief, *Credo in Deum, I beleeve in God;* in the same article we professe him to be a Father too; *I beleeve in God the Father Almighty:* and that notion, the *Father*, necessarily implies a second person, a *Sonne*. And then we professe him to be *maker of heaven and earth:* and in the creation the holy Ghost, the Spirit of God, is expressly named: so that we do but exercise reason and nature in directing our selves upon God: we exercise not Faith (and *without faith it is impossible to please God*) till we come to that which is above nature, till we apprehend a Trinitie: we know God, we beleeve in the Trinitie. The Gentiles multiplied gods; there were almost as many gods as men that beleeved in them; and I am got out of that throng, and out of that noise, when I am come into the knowledge of one God: but I am got above stairs, got into the bed-chamber, when I am come to see the Trinitie, and to apprehend not onely, that I am in the care of a great & powerful God, but that there is a Father that made me, a Sonne that redeemed me, a holy Ghost that applies this good purpose of the Father and Sonne upon me, to me. The root of all is  
God.

God. But it is not the way to receive fruits, to dig to the root, but to reach to the boughs. I reach for my creation, to the Father; for my redemption, to the Sonne; for my sanctification, to the holy Ghost: and so I make the knowledge of God a tree of life unto me, and not otherwise. Truly it is a sad contemplation to see Christians scratch, and wound, and teare one another with the ignominious investives and uncharitable names of Heretick and Schismatick, about ceremoniall and problematicall, and indeed but criticall verball controversies; and in the mean time, the foundation of all, the Trinitie, undermined by those numerous, those multitudinous ant-hills of Socinians, that overflow some parts of the Christian world, and multiply every where. And therefore the adversaries of the Reformation were wise in their generation, when, to supplant the credit of both those great assistants of the Reformation, *Luther & Calvin*, they impute to *Calvin* fundamentall error in the divinitie of the second person of the Trinitie, the Sonne; And they impute to *Luther* a detestation of the word *Trinitie*, and an expunction thereof, in all places of the Liturgie, where the Church had received that word: They knew well, if that slander could prevail against those persons, nothing that they could say, could prevail upon any good Christians. But though in our *Doctrine* we keep up the Trinitie aright; yet

God knows, in our *Practise* we do not: I hope it cannot be said of any of us, that he beleeves not the Trinitie :but who amongst us thinks of the Trinitie, considers of the Trinitie? Father and Sonne do naturally imply and induce one another,& therefore they fall oftener into our consideration; but for the holy Ghost, who feels him, when he feels him? who takes knowledge of his working, when he works? Indeed our Fathers provided not well enough for the worship of the whole Trinitie, nor of the holy Ghost in particular, in the endowments of the Church, and consecrations of the Churches, and possessions in their names: what a spirituall dominion in the Prayers & worship of the people, what a temporall dominion in the possessions of the world, had the Virgin Marie, Queen of heaven, and Queen of earth too! She was made joynt-purchaser of the Church with the Sonne, and had asmuch of the worship thereof as he, though she paid her Fine in milk, and he in bloud: And, till a new sect came in her Sonnes name, and in his name, the name of Jesus, took the Regencie so farre out of that Queen-mothers hands, and sued out her sonnes liverie so farre, as that, though her name be used, the Virgin Marie is but a Feoffee in trust for them; all was hers. And if God oppose not these new usurpers of the world, posteritie will soon see *S. Ignatius* worth all the Trinitie in possessions and endowments; and that

that sumptuous and splendid foundation of his first Temple at Rome, may well create a conjecture and suspicion. Travell no farther; Survey but this Citie, and, of their not one hundred Churches, the Virgin Marie hath a dozen: The Trinitie hath but one; Christ hath but one; the holy Ghost hath none. But not to go into the Citie, nor out of our selves, which of us doth truly & considerately ascribe the comforts that he receives in dangers or in distresses, to that God of all comfort, the Comforter, the holy Ghost? We know who procured us our presentation, and our dispensation: you know who procured you your offices, and your honours: Shall I ever forget who gave me my comfort in sicknesse? who gave me my comfort in the troubles, and perplexities, and diffidencies of my conscience? The holy Ghost, the holy Ghost brought you hither; The holy Ghost opens your eares and your hearts here. Till in all your distresses you say, *Veni Creator Spiritus, Come holy Ghost*; and that you feel a comfort in his coming: you can never say, *Veni Domine Jesu, Come Lord Jesus, come to judgement*. Never to consider the day of judgement, is a fearfull thing; but to consider the day of judgement without the holy Ghost, is a thousand times more fearfull.

This seal then, this impressio, this notion of the Trinitie, being set upon us in this first plurall word of our Text, *Faciamus, Let us* (for

Father, Sonne, and holy Ghost made man) and this seal being reimprinted upon us in our second Creation, or Regeneration, in Baptisme, (man is baptized in the name of the Father, and of the Sonne, and of the holy Ghost) this notion of the Trinitie, being our distinctive character from Jew and Gentile; this being our specificall form; why doth not this our form, this soul of our Religion denominate us? why are we not called *Trinitarians*, a name that would embrace the profession of all the persons; but onely *Christians*, which limits and determines us upon one? The first Christians, amongst whose manifold persecutions, scorn and contempt was not the least, in contempt and scorn were called *Nazareei*, *Nazarites*, in the mouth of the vulgar; and *Galilaei*, *Galileans*, in the mouth of *Julian*; & *Judaei*, *Jews*, in the mouth of *Nero*, when he imputed the burning of Rome (his own art) to them; and *Christiani*, *Christians*, so that (as *Tertullian* sayes) they could accuse Christians of nothing, but the name of Christians: and yet they could not call them by their right name of *Christians*, which was gentle, quiet, easie, patient men, made to be troden upon; but they gave them divers names in scorn, yet never called them *Trinitarians*. Christians themselves amongst themselves were called by divers names in the Primitive Church, for distinction; *Fideles*, *the Faithfull*; and *Fratres*, *the Brethren*; and *Discipuli*, *Disciples*;

*ples*; & after, by common custome at Antioch, *Christians*: and after that (they say, by a councell which the Apostles held at the same Citie, at Antioch) there passed an expresse Canon of the Church, that they should be called so, *Christians*: And before they had this name at Antioch, first by common usage, after by a determinate Canon, to be called *Christians*, from *Christ*; at Alexandria, they were called (most likely from the name of *Jesus*) *Jesseans*. And so *Philo Judæus*, in that book which he writes *de Jesseis*, intends by his *Jesseans*, *Christians*. And in divers parts of the world, into which Christians travell now, they finde some elements, some fragments, some reliques of the Christian religion, in the practise of some religious men, whom those Countreys call *Jesseans*, doubtlesly derived and continued from the name of *Jesus*. So that the Christians took many names to themselves for distinction (Brethren, Disciples, Faithfull) and they had many names put upon them in scorn (Nazarites, Galileans, Jews, Christians) & yet they were never by custome amongst themselves, never by commandment from the Church, never in contempt from others, called *Trinitarians*, the profession of the Trinitie being their specifick form, and distinctive character. Why so? Beloved, the name of Christ involved all: not onely because it is a name that hath a dignitie in it, more then the rest (for Christ is an. anointed person, a King,

John 17. 3.

a Messiah; and so the profession of that name conferres an unction, a regall and a holy unction upon us, for we are thereby a royall priesthood) but because in the profession of Christ, the whole Trinitie is professed. How often doth the Sonne say that the Father sent him! And how often that the Father will, and that he will send the holy Ghost! *This is life eternall* (sayes he) *to know thee the onely true God, and Jesus Christ whom thou hast sent*; and sent with all power in heaven and in earth. This must be professed, Father and Sonne; and then no man can professe this, no man can call Jesus the Lord, but by the holy Ghost: So that as in the persecutions in the Primitive Church, the Martyrs which were hurried to tumultuary executions, and could not be heard for noise, in excusing themselves of treason, and sedition, & crimes imputed to them, to make their cause odious, did use in the sight of the people (who might see a gesture, though they could not heare a protestation) to signe themselves with the signe of the Crosse, to let them know for what profession they died; so that the signe of the Crosse, in that use thereof, in that time, was an Abridgement and a Catechisme of the whole Christian religion: So is the professing of the name of Christ, the professing of the whole Trinitie. As he that confesseth one God, is got beyond the meer naturall man; And he that confesseth a Sonne of God, beyond him: so

is

is neither got to the full truth, till he confesse the holy Ghost too. *The fool sayes in his heart, There is no God: The fool, sayes David; the emphaticall fool, in the highest degree of folly: But though he get beyond that folly, he is a fool still, if he say, There is no Christ; for Christ is the wisdom of the Father: And a fool still, if he denie the holy Ghost. Etiam Christiani nomen superficialis est,* is excellently said by *Tertullian;* The name and profession of a Christian, is but a superficial outside, sprinkled upon my face in Baptisme, or upon my outward profession in actions, if I have not in my heart a sense of the holy Ghost, that applies the mercies of the Father, and the merits of the Sonne to my soul. As *S. Paul* said, Whilest you are without Christ, you are without God; It is an Atheisme (with *S. Paul*) to be no Christian: So whilest you are without the holy Ghost, you are without Christ. It is Antichristian to denie, or not to confesse the holy Ghost. For as Christ is the manifestation of the Father, so the holy Ghost is the application of the Sonne. Therein are we Christians, that in the profession of that name of Christ, we professe all the three Persons: In Christ is the whole Trinitie; because, as the Father sent him, so sent he the holy Ghost: And that is our specifick form; that is our distinctive character from Jew & Gentile, the Trinitie.

But then is this specifick form, this distinctive

ctive character, the notion of the Trinitie, conveyed to us, exhibited, imprinted upon us in our creation in this word, this plurall word, in the mouth of our own God, *Faciamus, Let Us, Us*. It is here, and here first. This is an intimation, and the first intimation of the Trinitie from the mouth of God, in all the Bible. It is true, that though the same faith, which is necessary to salvation now, were alwayes necessary, and so in the old Testament they were bound to beleeve in Christ, as well as in the new, and consequently in the whole Trinitie; yet not so explicately, nor so particularly as now: now Christ, calling upon God, in the name of the Father, sayes, *I have manifested thy Name unto the men which thou gavest me out of the world*. They were men appropriated to God, men exempt out of the world: yet they had not a cleare manifestation of Father and Sonne, the doctrine of the Trinitie, till Christ manifested it to them. *I have manifested thy Name*, thy name of Father and Sonne. And therefore the Jewish Rabbins say, that the Septuagint, the first Translatours of the Bible, did disguise some places of the Scriptures, in their translation, lest *Ptolomey* (for whom they translated it) should be scandalized with those places: And that this text was one of those places, which, (say they) though it be otherwise in the copies of the Scriptures which we have now, they translated *Faciam*, and not *Faciamus*:

*ciamus:*

Johm 17. 6.

*ciamus*: that God said here, *I will make*, in the singular, and not, *Let us make man*, in the plurall; lest that plurall word might have misled King *Ptolomey* to think that the Jews had a plurall religion, and worshipped divers gods. So good an evidence do they confesse this text to be, for some kinde of pluralitie in the God-head.

Here then God notified the Trinitie; and here first. For though we accept an intimation of the Trinitie, in the first line of the Bible, where *Moses* joyned a plurall name, *Elohim*, with a singular verb, *Bara*; and so in construction it is *Creavit Dii*, Gods created heaven and earth: yet besides that, that is rather a mysterious collection, then an evident conclusion of a pluralitie of persons: though we reade that in that first verse, before this in the 26; yet *Moses* writ that, which is in the beginning of this chapter, more then 2000. yeares after God spake this that is in our text: so long was Gods plurall before *Moses* his plurall; Gods *Faciamus* before *Moses Bara Elohim*. So that in this text begins our Catechisme: here we have (and here first) the saving knowledge of the Trinitie. For, when God spake here, to whom could God speak, but to God? *Non cum rebus creandis, non cum re nihili*, sayes *Athanasius*, speaking of Gods first speaking, when he said of the first creature, *Let there be light*. God spake not then to future things, that were not. When God

D

spake

spake first, there was no creature at all to speak to: when God spake of the making of man, there were no creatures. But were there any creatures able to create, or able to assist him in the creation of man? who? Angels? some had thought so in *S. Basils* time; and to them *S. Basil* sayes, *Suntne illi?* God sayes, *Let us make man to our image;* and could he say so to Angels? Are Angels and God all one? or is that that is like an Angel, therefore like God? It was *sua ratio, suum verbum, sua sapientia,* sayes that Father: God spake to his own word and wisdom; to his own purpose and goodnesse: And the Sonne is the word and wisdom of God; and the holy Ghost is the goodnesse and the purpose of God, that is, the administration, the dispensation of his Church. It is true, that when God speaks this over again, in the Church (as he doth every day, now this minute) then God speaks to his Angels, to the Angels of the Church, to his Ministers: he sayes, *Faciamus, Let Us, Us* both together, you and we, make a man: joyn mine ordinance (your preaching) with my Spirit (sayes God to us) and so make man: Preach the oppressour, and preach the wanton, and preach the calumniatour, into an other nature; make that ravening wolf, a man; that licentious goat, a man; that insinuating serpent, a man by thy preaching. To day if you will heare his voice, heare us; for here he calls upon us to joyn with him for the making of  
man.

man. But for his first *Faciamus*, which is in our text, it is excellently said, *Dictum in senatu, & soliloquio*: It was spoken in a senate, and yet in solitarinesse; spoken in private, and yet publicly spoken; spoken where there were divers, and yet but one, one God, and three persons.

Rupertus.

If there were no more intended in this plurall expression, *Us*, but (as some have conceived) that God spake here in the person of a Prince and Sovereigne Lord; and therefore spake, as Princes do, in the plurall, We command, and we forbid: yet *S. Gregories* caution would justly fall upon it, *Reverenter pensandum est*, It requires reverent consideration, if it be but so: for God speaks so, like a King, in the plurall, but seldome, but five times (in my accompt) in all the scriptures; and in all five, in cases of important consequence. In this text first, where God creates man, whom he constitutes his vice-Roy in the world; here he speaks in his Royall plurall: And then in the next Chapter, where he exempts mans term in this vice-regencie to the end of the world, in propounding man means of succession; *Faciamus, Let us make him a helper*: there he speaks in his Royall plurall. And also in the third Chapter, in declaring the hainousnesse of mans fault, & arraigning him, and all us in him, God sayes, *Sicut unus ex nobis, Man is become as one of us*, not content to be our vice-Roy, but our selves: there is his Royall plurall too: And again, in

that declaration of his justice, in that confusion of the builders of Babylon, *Descendamus, Confundamus, Let us do it.* And then lastly, in that great work of mingling mercy with justice, which (if we may so speak) is Gods masterpiece, when he sayes, *Quis ex nobis? Who will go for us, and publish this?* In these places, & these onely (and not all these neither, if we take it exactly according to the original; for in the second, the making of *Eve*, though the vulgar have it in the plurall, it is indeed but singular in the Hebrew) God speaks as a King, in his Royall plurall still. And when it is but so, *Reverenter pensandum est*, sayes that Father, *It behoves us to hearken reverently to him*, for kings are images of God; such images of God, as have eares, and can heare; and hands, and can strike. But I would ask no more premeditation at your hands, when you come to speak to God in this place, then if you sued to speak with the King: to speak with no more fear of God here, then if you went to the King under the conscience of a guiltinesse towards him, and a knowledge that he knew it. And that is your case here; sinners, and even manifest sinners: for even midnight is noon in the sight of God; and when your candles are put out, his sunne shines still. *Nec quid absconditum à calore ejus* (sayes David) *There is nothing hid from the heat thereof*: not onely no sin hid from the light thereof, from the sight of God; but not from the heat thereof,

Psal. 19. 6.

of, not from the wrath and indignation of God. If God speak plurally, onely in the majestic of a soveraigne Prince, still *Reverenter pensandum*, that calls for reverence. What reverence? There are nationall differēces in outward reverence and worships: some worship princes, and parents, and masters, in one; some in another fashion: children kneel to ask blessing of parents, in England; but where else? servants attend not with the same reverence upon masters in other nations, as with us: Accesses to their princes, are not with the same difficultie, nor the same solemnitie in France, as in Turkie. But this rule goes through all nations, that in that disposition, and posture, and action of the bodie, which in that place is esteemed most humble and reverent, God is to be worshipped. Do so then here. God is your Father; ask blessing upon your knees; pray in that posture: God is your King; worship him with that worship which is highest in our use & estimation. We have no Grandes, that stand covered to the King: where there are such, though they stand covered in the Kings presence, they do not speak to him for matters of grace, they do not sue to him: so, ancient Canons make difference of persons in the presence of God: where and how this and this shall dispose of themselves in the Church of God, dignitie, and age, and infirmitie will induce differences. But for prayer, there is no difference: one humiliation is requi-

red of all: As when the King comes in here, howsoever they sat diversly before, all return to one manner of expressing their acknowledgement of his presence: so at the *Oremus*, *Let us pray*, *Let us all fall down, and worship, and kneel before the Lord our maker.*

So he speaks in our Text: not onely as the Lord our King, intimating his providence and administration; but as the Lord our maker; and then a maker so, as that he made us in a Councell; *Faciamus*, *Let us*: and that he speaks as in council, is an other argument for reverence. For what trust or freedome soever I have by his favour with any Counsellour of state; yet I should surely use another manner of consideration to this pluralitie in God, to this meeting in Council, to this intimation of a Trinitie, then to those other actions, in which God is presented to us singly, as one God; for so he is presented to the naturall man as well as to us. And here enters the necessitie of this knowledge, *Oportet denuo nasci*; without a second birth, no salvation: And so no second birth without Baptisme, no Baptisme, but in the name of the Father, Sonne, and holy Ghost. It was the entertainment of God himself, his delight, his contemplation, for those infinite millions of generations, when he was without a world, without creatures, to joy in one another, in the Trinitie, as *Gregorie Nazianzene*, and a Poet as well as a Father, as most of the Fathers were, expresses it: —*Ille*

— *Ille sua splendorem cernere forma*  
*Gaudebat* —

It was the Fathers delight to look upon himself in the Sonne,

— *Numenq; sum tripliciq; pariq;*  
*Luce nitens* —

And to see the whole Godhead, in a three-fold and equall glorie. It was Gods own delight, and it must be the delight of every Christian, upon particular occasions to carry his thoughts upon the severall persons of the Trinitie. If I have a barre of iron, that barre in that form will not nail a doore: If a sowe of lead, that lead in that form will not stop a leak: If a wedge of gold, that wedge will not buy my bread. The generall notion of a mighty God, may lesse fit my particular purposes: But I coyn my gold into currant money, when I apprehend God in the severall notions of the Trinitie; That, if I have been a prodigall son, I have a Father in heaven, and can go to him, and say, *Father, I have sinned*, and be received by him; That, if I be a decayed father, and need the sustentation of my own children, there is a Sonne in heaven, that will do more for me then my own children (of what good means or good nature soever they be) can or will do; If I be dejected in spirit, there is a holy Spirit in heaven, which shall bear witnesse to my spirit, that I am a childe of God: And if the ghosts of those sinners, whom I made sinners, haunt

haunt me after their deaths, in returning to my memorie, & reproaching my conscience with the heavy judgements that I have brought upon them; If after the death of my own sinne, when my appetite is dead to some particular sinne, the memorie and sinfull delight of those passed sinnes, the ghosts of those sinnes haunt me again: yet there is a holy Ghost in heaven, that shall exorcise these, and shall overshadow me. The God of the whole world is God alone, in the generall notion, as he is so, God; but he is my God most especially, & most appliably, as he is received by me in the severall notions of Father, Sonne, and holy Ghost.

II. Part.  
Occidens.

This is our East; here we see God, God in all the persons, consulting, concurring to the making of us. But then my West presents it self; that is an occasion to humble me, in the next word: he makes but man; a man, that is, but Adam, but Earth. I remember 4. names, by which man is often called in the scriptures: & of these foure, three do absolutely carry miserie in their significations; three to one against any man, that he is miserable: One name of man is *Ish*; and that they derive à *sonitu*; Man is but a voice, but a sound, but a noise: he begins the noise himself, when he comes crying into the world; & when he goes out, perchance friends celebrate, perchance enemies calumniate him, with a diverse voice, a diverse noise. A melancholick man is but a groning; a sportfull man, but

but a song; an active man, but a trumpet; a mighty man, but a thunder-clap: every man but *Ish*, but a sound, but a noyse. An other name is *Enosh*. *Enosh*, is meer calamitie, miserie, depression. It is indeed most properly oblivion; And so the word is most elegantly used by David, *Quid est homo?* where the name of man is *Enosh*: And so that which we translate, *What is man, that thou art mindfull of him?* is indeed, *What is forgetfulness, that thou shouldest remember it*; that thou shouldest think of that man, whom all the world hath forgotten: first man is but a voice, but a sound: but because fame & honour may come within that name of a sound, of a voice; therefore he is overtaken with another damp, man is but oblivion: his fame, his name shall be forgotten. One name man hath, that hath some taste of greatnesse and power in it, *Gheber*; and yet, *I that am that man* (sayes the Prophet, for there that name of man *Gheber* is used) *I am the man that hath seen affliction by the rod of Gods wrath*. Man *Ish* is so miserable, as that he afflicts himself, cries, and whines out his own time; and man *Enosh*, so miserable, as that others afflict him, and bury him in ignominious oblivion: and man, that is, *Gheber*, the greatest & powerfulest of men, is yet but that man, that may possibly, that may justly see affliction by the rod of Gods wrath. And from *Gheber*, he made *Adam*, which is the fourth name of man, indeed the first name of man, the

E

name

A name  
by which man is  
often called  
in scripture

*Ish*. A sound  
Enosh Calamity  
*Gheber* A strong  
something of  
greatness  
power

*Adam* *ish*  
is 9: 4  
God earth  
or dust

Lam. 3. 1.

name in this text, and the name to which every man must be called, and referre himself, and call himself by; earth, and red earth.

Now God did not say of man, as of other creatures, Let us, or let the earth bring forth herbs, and fruits, and trees, as upon the third day; Now let the earth bring forth cattell and worms, as upō the sixth day, the same day that he made man: *Non imperiali verbo, sed familiari manu*, sayes *Tertullian*; God calls not man out with an imperious command, but he leads him out with a familiar, with his own hand. And it is not, *Fiat homo*, but, *Faciamus*; not, *Let there be*, but, *Let us make man*. Man is but an earthen vessel. It is true: but when we are upon that consideration, God is the potter: if God will be that, I am well content to be this: let me be any thing, so that that I am be from my God. I am as well content to be a sheep as a lion, so God will be my shepherd; and the Lord is my shepherd: to be a cottage, as a castle; the house, as a citie, so God will be the builder: and the Lord builds, and watches the citie, the house; this house, this citie, me: to be rye, as wheat, so God will be the husbandman: and the Lord plants me, and waters, and weeds, and gives the increase: and to be clothed in leather, as well as in silk, so God will be the merchant: and he clothed me in *Adam*, and assures me of clothing, in clothing the lilies of the field; and is fitting the robe of Christs righteousness to me

me now this minute: *Adam* is as good to me, as  
*Gheber*; a clod of earth; as a hill of earth; so  
 God be the potter.

God made man of earth, not of aire, not of  
 fire. Man hath many offices, that appertain to  
 this world, and whilest he is here, must not  
 withdraw himself from those offices of mu-  
 tuall societie, upon pretence of zeal, or better  
 serving God in a retired life. A ship will no more  
 come to the harbour without ballast; then  
 without sails: A man will no more get to hea-  
 ven without discharging his duties to other  
 men, then without doing them to God himself:  
*Man liveth not by bread onely*, sayes Christ; but  
 yet he liveth by bread too: every man must do  
 the duties, every man must bear the encum-  
 brances of some calling.

Luke 4.4.

*Pulvis es, Thou art earth*: he whom thou  
 treadest upon, is no lesse; and he that treads  
 upon thee, is no more. Positively, it is a low  
 thing to be but earth: and yet the low earth, is  
 the quiet center: there may be rest, acquie-  
 scence, content in the lowest condition: But  
 comparatively, earth is as high as the highest.  
 Challenge him that magnifies himself above  
 thee, to meet thee in *Adam*; there bid him, if  
 he will have more nobilitie, more greatnesse  
 then thou, take more originall sin then thou  
 hast. If God have submitted thee to as much  
 sin, and penalty of sin, as him; he hath afforded  
 thee as much, and as noble earth as him. And if

he will not trie it in the roote, in your equalitie  
 in *Adam*; yet, in another test, another furnace,  
 in the grave, he must: there all dusts are equall.  
 Except an epitaph tell me who lies there, I can-  
 not tell by the dust; nor by the epitaph know,  
 which is the dust it speaks of, if another have  
 been layed there before, or after, in the same  
 grave: nor can any epitaph be confident in say-  
 ing, Here lies; but, Here was laid: for so various,  
 so vicissitudinarie is all this world, as that even  
 the dust of the grave hath revolutions. As the  
 motions of an upper sphere imprint a motion  
 in a lower sphere, other then naturally it would  
 have; so the changes of the life work after  
 death. And as envie supplants and removes us  
 alive; a shovell removes us, and throwes us out  
 of our grave, after death. No limbeck, no  
 weights can tell you, This is dust royall, this  
 plebeian dust: no commission, no inquisition  
 can say, This is catholick, this is hereticall  
 dust. All lie alike, and all shall rise alike: alike,  
 that is, at once, and upon one command. The  
 saint cannot accelerate, the reprobate cannot  
 retard the resurrection. And all that rise to  
 the right hand, shall be equally kings; and all  
 at the left, equally what? the worst name we  
 can call them by, or affect them with, is devil:  
 and then they shall have bodies to be tor-  
 mented in, which devils have not. Miserable,  
 unexpressible, unimaginable, macerabile condi-  
 tion, where the sufferer would be glad to be  
 but

but a devil; where it were some happinesse, and some kinde of life, to be able to die; and a great preferment, to be nothing!

He made us all of earth, and all of red earth: our earth was red, even when it was in Gods hands: a rednesse that amounts to a shamefastnesse, to a blushing at our infirmities, is imprinted in us by Gods hands: for this rednesse is but a conscience, a guiltinesse of needing a continuall supply, and succession of more and more grace: and we are all red, red so, even from the beginning, and in our best state. *Adam* had, the angels had thus much of this infirmitie, that though they had a great measure of grace, they needed more. The prodigall childe grew poore enough after he had received his portion: and he may be wicked enough, that trusts upon former or present grace, and seeks not more. This rednesse, a blushing, that is, an acknowledgement that we could not subsist with any measure of faith, except we pray for more faith; nor of grace, except we seek more grace, we have from the hand of God: and an other rednesse from his hand too, the bloud of his Sonne; for that bloud was effused by Christ, in the vail of this ransome for us all, and accepted by God in the vail thereof for us all: and this rednesse is in the nature thereof as extensive, as the rednesse derived from *Adam* is: both reach to all; so we were red earth in the hands of God, as rednesse denotes our generall infirmities: and as

rednesse denotes the bloud of his Sonne, our Saviour, all have both. But that rednesse which we have contracted from bloud shed by our selves, the bloud of our own souls, by sinne, was not upon us when we were in the hands of God: that rednesse is not his tincture, not his complexion: no decree of his is writ in any such red ink. Our sins are our own, & our destruction is from our selves. We are not as accessaries, and God as principall in this soul-murder: God forbid. We are not as executioners of Gods sentence, and God the malefactor in this soul-damnation: God forbid. *Cain* came not red in his brothers bloud out of Gods hands; nor *David* red with *Uriahs* bloud; nor *Achitophel* with his own; nor *Judas* with Christs, or his own. That that Pilate did illuforily, God can do truely, wash his hands from the bloud of any of those men. It were a weak plea to say, I killed not that man; but it is true, I commanded one who was under my command, to kill him: It is rather a prevarication, then a justification of God, to say, God is not the authour of sinne in any man: but it is true, God makes that mans sinne, that sinne. God is innocencie: and the beams that flow from him, are of the same nature and colour. Christ, when he appeared in heaven, was not red, but white; his hand, his head, and hairs too: he, and that that grows from him; he, and we, as we come from his hands, are white too: his angels, that provoke us to the  
imita-

imitation of that pattern, are so in white; two men, two angels stood by the apostles in white apparell: the imitation is laid upon us, by precept too: *At all times let thy garments be white*; those actions, in which thou appearest to the world, innocent. It is true that Christ is both; *My beloved is white and ruddy*, sayes the Spouse: but the white was his own; his rednesse is from us. That which *Zipporah* said to her husband *Moses* in anger, the Church may say to Christ in thankfulness, *Verè sponsus sanguinum*, *Thou art truly a bloody husband to me*; *Damim*, *sanguinum*; of blouds, blouds in the plurall: for all our blouds are upon him. This was a mercie to the militant Church, that even the triumphant Church wondred at it. They knew not Christ, when he came up into heaven in red; *Who is this that cometh in red garments? wherefore is thy apparell red, like him that treadeth in the wine-presse?* They knew he went down in white, in entire innocencie; and they wondred to see him return in red: but he satisfies them; *Calcavi*, You think I have troden the wine-presse, and you mistake it not: *I have troden the wine-presse*: and *Calcavi solus*, and that alone: All the rednesse, all the bloud of the whole world is upon me: and as he addes, *Non vir de gentibus*; Of all people there was none with me; with me so, as to have any part in the merit; so, of all people there was none with me: without me so, as to be excluded by me,

Acts 1. 10.

Eccles 9. 8.

Cant. 5. 10.

Ica. 63. 1.

Col. 1. 21.

me, without their own fault, from the benefit of the merit. This rednesse he carried up to heaven; for by the blood of his crosse came peace, both to the things in heaven, and the things on earth. For the peccabilitie, that possibilitie of sinning, which is in the nature of the angels of heaven, would break out into sinne, but for that confirmation, which those angels have received in the blood of Christ. This rednesse he carried to heaven; and this rednesse he hath left upon earth, that all we, miserable clods of earth, might be tempered with his blood: that in his blood, exhibited in his holy & blessed Sacrament, our long robes might be made white in the blood of the Lambe: that, though our sinnes be robes, habits of long continuance in sinne; yet, through that rednesse which our sinnes have cast upon him, we might come to participate of that whitenesse, that righteousnesse, which is his own: *We*; that is, *all we*: for, as to take us in, who are of low condition, and obscure station, a cloud is made white, by his sitting upon it; *He sat upon a white cloud*: so, to let the highest see, that they have no whitenesse, but from him, he makes the throne white by sitting upon it: *He sat upon a great white throne*. It had been great, if it had not been white: white is the colour of dilatatiō; Goodnesse enlarges the throne. It had not been white, if he had not sat upon it. That goodnesse onely which consists in glorifying God,

God, and God in Christ, and Christ in the sinceritie of the truth, is true whitenesse. God hath no rednesse in himself, no anger towards us, till he considers us as sinners. God casts no rednesse upon us, inflicts no necessitie, no constraint of sinning upon us: we have died our selves in sinnes as red as scarlet, we have drowned our selves in such a red sea. But as a garment that was washed in the Red sea, would come out white, (*so wonderfull works hath God done at the Red sea, sayes David*) so doth his whitenesse work through our red, and makes this *Adam*, this red earth, *Calculus candidum*, that white stone, that receives a new name, not *Ish*, not *Enosh*, not *Gheber*; no name that tastes of miserie, nor of vanitie; but that name renewed and manifested, which was imprinted upon us in our elections, the sonnes of God; the irremovable, the undisinheritable sonnes of God.

*Psal. 106. 22.*

Be pleased to receive this note at parting, that there is *Macula alba*, a spot, and yet white, as well as a red spot: a whitenesse, that is an indication of a leprosie, as well as a rednesse. It is whole-Pelagianisme, to think nature alone sufficient; half-Pelagianisme, to think grace once received to be sufficient; super-Pelagianisme, to think our actions can bring God in debt to us by merit, and supererogation, & Catharisme, imaginarie puritie, in canonizing our selves as present saints, and condemning all that differ

F

from

Joel 1.7.

from us, as reprobates. All these are white spots, and have the colour of goodnesse; but are indications of leprosie. So is that, that God threatens, *Decorticatio ficus & albi rami*; that the fig-tree shall be barked, and the boughs thereof left white. To be left white without bark, was an indication of a speedy withering. *Ostensa candescunt, & arescunt*, sayes *S. Gregorie* of that place: the bough that lies open without bark, looks white, but perisheth. The good works that are done openly to please men, *have their reward* (sayes Christ) that is, shall never have reward. To pretend to do good, and not mean it; to do things good in themselves, but not to good ends; to go towards good ends, but not by good wayes; to make the deceiving of men thine end, or the praise of men thine end; all this may have a whiteneffe, a colour of good: but all this is a barking of the bough, and an indication of a mischievous leprosie. There is no good whiteneffe, but a reflexion from Christ Jesus, in an humble acknowledgement that we have none of our own; and in a confident assurance, that in our worst estate we may be made partakers of his. We are all red earth. In *Adam*, we would not; since *Adam*, we could not avoid sinne, and the concomitants thereof, miseries; which we have called our West, our cloud, our darknesse. But then we have a North, that scatters these clouds, in the next word, *Ad imaginem*

*imaginem*; that we are made to another pattern, in another likeness then our own. *Faciamus hominem*. So farre we are gone, East and West; which is half our compasse, and all this dayes voyage: for we are struck upon the sand, and must stay another tide and another gale for our North and South.

*FINIS.*



**F 2**

imagination; that we are made to another par-  
 tern, in another likeness then our own. Faint  
 man down. So faire we are gone, East and  
 West; which is half our compass, and all this  
 dayes voyage: for we are stuck upon the land,  
 and must stay another tide and another gale  
 for our North and South.

F I W I S .



F 2

THE SECOND  
SERMON  
PREACHED  
BEFORE KING  
CHARLES,  
Upon the xxvi verse of  
the first Chapter of  
GENESIS.

---

---

By  
D<sup>r</sup>. DONNE  
DEAN OF  
PAULS.

---

---

¶ Printed by the Printers to the  
Universitie of CAMBRIDGE.  
MDCXXXIII.

THE SECOND  
SERMON  
PREACHED  
BEFORE KING  
CHARLES,

Upon the xxvi verse of  
the first Chapter of  
GENESIS

By  
D. DONNE  
DEAN OF  
ST. PAULS

Printed by the Printers to the  
University of Cambridge.  
MDCXXIII



## Genesis 1. 26.

And God said, Let us  
make man in our  
image, after our like-  
nesse.

**B**Y fair occasion from these words,  
we proposed to you the whole  
compasse of mans voyage, from  
his launching forth in this  
world, to his anchoring in the  
next; from his hoyfing sail here, to his striking  
sail there: in which compasse we designed to  
you his foure quarters: first, his East, where he  
must begin, the fundamentall knowledge of  
the Trinitie (for that we found to be the speci-  
fication & distinctive character of a Christian)  
where, though that be so, we shewed you also,  
why we were not called *Trinitarians*, but *Chri-  
stians*: and we shewed you the advantage that  
man

man hath, in laying hold upon God in these severall notions; That the prodigall sonne hath an indulgent father; that the decayed father hath an abundant sonne, that the dejected spirit hath a Spirit of comfort to fly to in heaven. And as we shewed you from *S. Paul*, that it was an Atheisme to be no Christian: (*Without God*, sayes he, as long as without Christ) so we lamented the slacknesse of Christians, that they did not seriously and particularly consider the persons of the Trinitie, and especially the holy Ghost, in their particular actions: And then we came to that consideration, whether this doctrine were established, or directly insinuated, in this plurall word of our text, *Faciamus*, *Let us make man*: and we found that doctrine to be here, and here first, of any place in the Bible: and finding God to speak in the plurall, we accepted (for a time) that interpretation which some had made thereof, That God spake in the person of a Sovereigne Prince, and therefore (as they do) in the plurall, *We*: And thereby having established reverence to Princes, we claymed, in Gods behalf, the same reverence to him; that men would demean themselves here, when God is spoken to in prayer, as reverently as when they speak to the King. But afterwards we found God to speak here not onely as our King, but as our Maker, as God himself, and God in council, *Faciamus*: And we applied thereunto the difference of our respect

spect to a person of that honourable rank, when  
 we came before him at the councel-table, and  
 when we came to him at his own table ; and  
 thereby advanced the seriousnesse of this con-  
 sideration, God in the Trinitie. And farther we  
 sailed not with our Eastern winde. Our West we  
 considered in the next word, *Hominem*; That,  
 though we were made by the whole Trinitie,  
 yet the whole Trinitie made us but men, and  
 men in this name of our text, *Adam*; and *Adam*  
 is but earth :and that is our West, our declina-  
 tion, our Sun-set. We passed over the foure  
 names, by which man is ordinarily expressed  
 in the scriptures ; and we found necessary miserie  
 in three of them ; and possible, nay, likely  
 miserie in the fourth, in the best name. We in-  
 sisted upon the name of our text, *Adam*, earth;  
 and had some use of these notes ; first, That if  
 I were but earth, God was pleased to be the  
 potter; If I but a sheep, he a shepherd ; If I but  
 a cottage, he a builder : So he work upon me,  
 let me be what he will. We noted, that God  
 made us earth, not aire, not fire ; that man hath  
 bodily and worldly duties to perform, and is  
 not all spirit in this life. Devotion is his soul :  
 but he hath a bodie of discretion & usefulnessse  
 to invest in some calling. We noted too, that  
 in being earth we are equall : we tried that e-  
 qualitie, first in the root, in *Adam*; there if any  
 man will be nobler earth then I, he must have  
 more originall sinne then I: for that was all A-

dams patrimonie, all that he could give. And we tried this equalitie in another furnace, in the grave; where there is no means to distinguish royall from plebeian, nor catholick from hereticall dust. And lastly we noted, that this our earth was red; & considered in what respect it was red, even in Gods hands; but found that in the bloud-rednesse of sinne, God had no hand; but sinne, and destructions for sinne, were wholly from our selves: which consideration we ended with this, that there was *Macula alba*, a white spot of leprosie, as well as a red: and we found the overvaluation of our own puritie, and the uncharitable condemnation of all that differ from us, to be that white spot. And so farre we sailed with that Western winde, & are come to our third point in this our compasse, our North.

III. Part.  
*Aquilo.*

Job 37. 22.

In this point, the North, we place our first comfort. The North is not alwayes the comfortablest clime; nor is the North alwayes a type of happinesse in the scriptures. Many times God threatens storms from the North: but even in those Northern storms, we consider their action, that they scatter, they dissipate those clouds which were gathered, and so induce a serenitie. And so fair weather comes from the North. The consideration of our West, our low estate, that we are but earth, but red earth, died red by our selves; and that imaginary white, which appears so to us, is  
but

but a white of leprosie : this West inwraps us in heavie clouds of murmuring in this life, that we cannot live so freely as beasts do ; and in clouds of desperation for the next life, that we cannot die so absolutely as beasts do. We die all our lives ; and yet we live after our deaths: These are our clouds; & then the North shakes these clouds. *The North-winde driveth away the rain*, sayes *Solomon*. There is a North in our text, that drives all these tears from our eyes. Christ calls upon the North as well as the South, to blow upon his garden, and to diffuse the perfumes thereof. Adversitie, as well as prosperitie, opens the bountie of God unto us; and oftentimes better. But that is not the benefit of the North, in our present consideration: but this is it, that first our Sunne sets in the West. The Eastern dignitie which we received in our first creation, as we were the work of the whole Trinitie, falls under a Western cloud, that that Trinitie made us but earth. And then blows our North, and scatters this cloud; that this earth hath a nobler form then any other part or limbe of the world: for we are made by a fairer pattern, by a nobler image, by a higher likenesse. *Faciamus*; Though we make but a man, *Let us make him in our image, after our likenesse*.

The varietie which the holy Ghost uses here in the pen of *Moses*, hath given occasion to divers, to raise divers observations upon

Prov. 25. 13.

Cant. 4. 16.

these words, which seem divers, *Image* and *Likenesse*; as also in the varietie of the phrase: for it is thus conceived and layed, *In our image*; and then, *After our likenesse*. I know it is a good rule that *Damascen* gives, *Parva non sunt parva, ex quibus magna proveniunt*; *Nothing is to be neglected, as little, from which great things may arise*: If the consequence may be great, the thing must not be thought little. No *Jod* in the scripture shall perish; therefore no *Jod* is superfluous: if it were superfluous, it might perish. Words, and lesse particles then words, have busied the whole Church.

In the Council of *Ephesus*, where Bishops in a great number excommunicated Bishops in a greater; Bishop against Bishop, and Patriarch against Patriarch; in which case, when both parties had made strong parties in Court, and the Emperour forbore to declare himself on either side for a time, he was told, that he refused to assent to that which 6000 Bishops had agreed in: the strife was but for a word, whether the blessed Virgin might be called *Deipara*, *The mother of God*, for *Christipara*, *The mother of Christ*; which Christ all agree to be God. *Nestorius* and all his partie agreed with *Cybil*, that she might be. In the Council of *Calcedon*, the difference was not so great, as for a word composed of syllables. It was but for a syllable, whether *Ex* or *In*. The heretiques condemned then, confessed Christ to be *Ex du-*

*abus naturis*, to be composed of two natures, at first; but not to be *In duabus naturis*, not to consist of two natures after. And for that *In*, they were thrust out. In the Council of *Nice*, it was not so much as a syllable made of letters; for it was but for one letter; whether *Homoousion*, or *Homöusion*, was the issue. Where the question hath not been of divers words, nor syllables, nor letters, but onely of the place of words, what tempestuous differences have risen! How much hath *sola fides* and *fides sola* changed the case! Nay, where there hath been no quarrell for precedencie, for transposing of words, or syllables, or letters, where there hath not been so much as a letter in question, how much doth an accent varie a sense! An interrogation or no interrogation, will make it directly contrarie. All Christian expositours reade those words of *Cain*, *My sinne is greater then can be pardoned*, positively; and so they are evident words of *desperation*. The Jews reade them with an interrogation, *Are my sinnes greater then can be pardoned?* and so they are words of *compunctiön* and *repentance*. The prophet *Micheas* sayes, that *Bethlehem* is a small place: The Evangelist *S. Matthew* sayes, No small place. An interrogation in *Micheas* mouth reconciles it; *Art thou a small place?* amounts to that, *Thou art not*. Sounds, voices, words, must not be neglected: for Christs forerunner, *John Baptist*, qualified himself no otherwise; he was but a *voice*: and

Gen. 4. 13.

Mich. 5. 3.

Matth. 2. 6.

Christ himself is *Verbum*; *The Word* is the name even of the Sonne of God. No doubt but States-men & Magistrates finde often the danger of having suffered small abuses to passe uncorrected. We that see State-businesse but in the glasse of storie, and cannot be shut out of chronicles, see there, upon what little objects the eye and the jealousie of the State is oftentimes forced to bend it self. We know in whose times in Rome a man might not weep, he might not sigh, he might not look pale, he might not be sick, but it was informed against, as a discontent, as a murmuring against the present government, and an inclination to change. And truly many times, upon *Damascens* true ground, though not alwayes well applied, *Parva non sunt parva*; Nothing may be thought little, when the consequence may prove great. In our own sphere, in the Church, we are sure it is so; great inconveniences grew upon small tolerations. Therefore in that businesse, which occasioned all that trouble which we mentioned before, in the Council of Ephesus, when S. Cyril wrote to the Clergie of his diocesse about it, at first he sayes, *Præstiterat abstinere*, *It had been better these questions had not been raised*: but (sayes he) *Si his nugis nos adoriantur*, *If they vex us with these impertinences, these trifles*: And yet these, which were but trifles at first, came to occasion Councils; and then to divide Council against Council; and then to force the Empe-

rour

rour to take away the power of both Councils,  
 and govern in Council by his *Vicar generall*, a  
 secular Lord sent from Court. And therefore  
 did some of the Ancients (particularly *Phila-*  
*strius*) crie down some opinions for heresies,  
 which were not matters of faith, but of philo-  
 sophie; and even in philosophie truely held by  
 them who were condemned for hereticks, and  
 mistaken by their Judges that condemned  
 them. Little things were called in question,  
 lest great things should passe unquestioned: and  
 some of these upon *Damascens* true ground  
 (still true in rule, but not alwayes in the appli-  
 cation) *Parva non sunt parva*; Nothing may be  
 thought little, where the consequence may  
 prove great. Descend we from those great  
 spheres, the State and the Church, into a lesser,  
 that is, the conscience of particular men, and  
 consider the danger of exposing those *vines* to  
 little *foxes*; of leaving small finnes unconfi-  
 dered, unrepented, uncorrected. In that glister-  
 ing circle in the firmament, which we call the  
*Galaxie*, the milkie-way, there is not one starre  
 of any of the six great magnitudes, which  
 Astronomers proceed upon, belonging to that  
 circle: it is a glorious circle, and possesseth a  
 great part of heaven; and yet is all of so little  
 starres as have no name, no knowledge taken of  
 them: So certainly are there many Saints in  
 heaven, that shine as starres, and yet are not of  
 those great magnitudes, to have been *Patri-*  
*archs*,

Cant. 2. 15.

*archs, or Prophets, or Apostles, or Martyrs, or*  
*Doctours, or Virgins;* but good & blessed souls,  
 that have religiously performed the duties of  
 inferiour callings, and no more. And as certain-  
 ly are there many souls tormented in hell, that  
 never sinned sinne of any of the great magni-  
 tudes, *Idolatry, Adultery, Murder,* or the like; but  
 inconsiderately have slid, and insensibly conti-  
 nued in the practise and habit of lesser sinnes.  
 But *parva non sunt parva*; Nothing may be  
 thought little, where the consequence may  
 prove great. When our Saviour sayes, *That we*  
*shall give an account for every idle word in the*  
*day of judgement,* what great hills of little sands  
 will oppresse us then! And if substances of  
 sinne were removed, yet what circumstances  
 of sinne would condemne us! If idle words  
 have this weight, there can be no word  
 thought idle in the Scriptures: And therefore  
 I blame not in any, I decline not in mine own  
 practise, the making use of the varietie and  
 copiousnesse of the holy Ghost, who is ever  
 abundant, and yet never superfluous in ex-  
 pressing his purpose in change of words. And  
 so no doubt we might do now in observing a  
 difference between these words in our text,  
*Image,* and *Likenesse*; and between these two  
 forms of expressing it, *In our image,* and, *After*  
*our likenesse.* This might be done. But that that  
 must be done, will possesse all our time; that is,  
 to declare (taking the two for this time to be  
 but

Matth. 12. 36.

but a farther illustration of one another; *Image* and *Likenesse*, to our present purpose, to be all one) what this *image* and this *likenesse* imports; and how this North scatters our former cloud; what our advantage is, that we are made to an image, to a pattern; and our obligation to set a pattern before us in all our actions.

God appointed *Moses* to make all that he made, by a pattern. God himself made all that he made, according to a pattern. God had deposited and laid up in himself certain forms, patterns, *Ideas* of every thing that he made. He made nothing, of which he had not pre-conceived the form, and predetermined in himself, I will make it thus. And when he had made any thing, he saw it was good; Good, because it answered the pattern, the image; Good, because it was like to that. And therefore though of other creatures God pronounced they were good, because they were presently like their pattern, that is, like that form which was in him for them: yet of man, he forbore to say that he was good; because his conformitie to his pattern was to appeare after in his subsequent actions. Now as God made man after another pattern, and therefore we have a dignitie above all, that we had another manner of creation then the rest: so have we a comfort above all, that we have another manner of administration then the rest. God exercises another manner of providence upon man, then upon other

H

crea-

Math. 10. 29.

creatures. *A sparrow falls not without God*, sayes Christ: yet no doubt God works otherwise in the fall of eminent persons, then in the fall of sparrows; *for ye are of more value then many sparrows*, sayes Christ there of every man: & some men single, are of more value then many men. God doth not thank the ant, for her industrie and good husbandrie in providing for her self.

Judg. 15. 4.

1. King. 13. 24.

2. King. 2. 24.

Exod. 32. 25.

Gen. 22. 16.

2. Pet. 2. 22.

Hebr. 6. 4.

God doth not reward the foxes, for concurring with *Samson* in his revenge. God doth not see the lion, which was his executioner upon the Prophet which had disobeyed his commandment; nor those few she-bears, which slew the petulant children who had calumniated and reproached *Elisha*. God doth not see them before, nor thank them after, nor take knowledge of their service: But for those men that served Gods execution upon the idolaters of the golden calf, it is pronounced in their behalf, that therein they consecrated themselves unto God; and for that service God made that Tribe, the Tribe of Levi, his portion, his clergie, his consecrated Tribe: So, *Quia fecisti hoc*, sayes God to Abraham, *By my self I have sworn, because thou hast done this thing, and hast not withheld thy sonne, thine onely sonne: that in blessing I will blesse thee, and in multiplying I will multiply thee*. So neither is God angrie with the dog that turns to his vomit; nor with the sow, that after her washing wallows in the mire. But of man in that case he sayes, *It is impossible for those*

those who were once enlightned, if they fall away, to renew themselves again by repentance. The creatures live under his law, but a law imposed thus, This they shall do, this they must do: Man lives under another manner of law, This you shall do, that is, This you should do, This I would have you do. And, *Fac hoc, Do this, and you shall live*; disobey, and you shall die: but yet the choice is yours; choose you this day life or death. So that this is Gods administration in the creature, that he hath imprinted in them an instinct, and so he hath something to preserve in them: In man, his administration is this, that he hath imprinted in him a facultie of will and election, and hath something to reward in him. That instinct in the creature God leaves to the naturall working thereof in it self: but the free-will of man God visits & assists with his grace, to do supernaturall things. When the creature doth an extraordinarie action above the nature thereof (as when Balaams asse spake) the creature exercises no facultie, no will in it self; but God forced it to that it did. When man doth any thing conducing to supernaturall ends, though the work be Gods, the will of man is not meerly passive. The will of man is but Gods agent; but still an agent it is, and an agent in another manner then the tongue of the beast. For the will considered as a will (and grace never destroyes nature; nor, though it make a dead will a live will, or an ill will a

good will, doth it make the will no will) might refuse or omit that it does. So that because we are created by another pattern, we are governed by another law, and another providence.

Go thou then the same way. If God wrought by a pattern, and writ by a copie, and proceeded by a precedent; do thou so too. Never say, There is no Church without error; therefore I will be bound by none, but frame a Church of mine own, or be a Church to my self. What greater injustice then to propose no image, no pattern to thy self to imitate; and yet propose thy self for a pattern, for an image to be adored? Thou wilt have singular opinions, and singular wayes, differing from all other men: and yet all that are not of thy opinion, must be hereticks; and all reprobates, that go not thy wayes. Propose good patterns to thy self, and thereby become a fit pattern for others. God (we see) was the first that made images; and he was the first that forbad them: he made them for imitation; he forbad them, in danger of adoration. For, what a basenesse, what a madnesse of the soul is it, to worship that which is no better, nay, not so good as it self! Worship belongs to the best: know then thy distance and thy period, how farre to go, and where to stop. Dishonour not God by an image, in worshipping it; and yet benefit thy self by it in following it: There

is no more danger out of a picture, then out of a historie, if thou intend no more in either then example. Though thou have a West, a dark and a sad condition, that thou art but earth, a man of infirmities, and ill-counselled in thy self: yet thou hast here a North, that scatters and dispells these clouds, that God proposes to thee in his Scriptures; and otherwise, images, patterns of good and holy men to go by. But beyond this North, this assistance of good examples of men, thou hast a South, a Meridionall height, by which thou seeest thine image, thy pattern, to be no copie, no other man, but the originall it self, God himself: *Faciamus ad nostram; Let us make man in our image, after our likenesse.*

Here we consider first, where the image is; and then, what it doth: first, in what part of man God hath imprinted this his image; and then, what this image conferres and derives upon man, what it works in man. And as when we seek God in his essence, we are advised to proceed by *negatives* (God is *not mortall, not passible*;) so when we seek the image of God in man, we begin with a *negative*, This image is not his *Bodie*. *Tertullian* declined to think it was; nay, *Tertullian* inclined others to think so; for he is the first that is noted to have been the authour of that opinion that God had a bodie: yet *S. Augustine* excuses *Tertullian* for heresie: *Because* (sayes he) *Tertullian* might

IIII Part.  
*Meridies.*

mean, That it was so sure that there is a God; and that God was a certain, though not a finite essence; that God was so farre from being nothing, as that he had rather a bodie. Because it was possible to give a good interpretation of *Tertullian*, that charitable Father would excuse him of heresie. I would *S. Augustines* charitie might prevail with them that pretend to be *Augustiniansissimi*, and to adore him so much in the *Romane Church*, not to cast the name of *Heresie* upon every probleme, nor the name of *Heretick* upon every inquirer of truth. *S. Augustine* would deliver *Tertullian* from heresie, in a point concerning God; and they will condemne us of heresie, in every point that may be drawn to concern, not the *Church*, but the *Court of Rome*; not their doctrine, but their profit. *Malo de misericordia Deo rationem reddere, quàm de crudelitate*; I shall better answer God for my mildenesse, then for my severitie. And though anger towards a brother, or a *Racha*, or a *Fool*, will bear an action; yet he shall recover lesse against me at that barre, whom I have called *weak*, or *misse-led* (as I must necessarily call many in the *Romane Church*) then he whom I have passionately and peremptorily called *heretick*: for I dare call an opinion *heresie* for the matter, a great while before I dare call the man that holds it an *heretick*: for that consists much in the manner. It must be matter of faith, before the matter be heresie; but there must be pertinacie

pertinacie after convenient instruction, before  
 the man be an heretick. But how excusable so-  
 ever *Tertullian* be herein, in *S. Augustines* chari-  
 tie, there was a whole sect of hereticks an hun-  
 dred yeares after *Tertullian*, the *Audiani*, who  
 over literally taking those places of Scripture,  
 where God is said to have hands, and feet, and  
 eyes, and eares, beleevd God to have a bodie  
 like ours; and accordingly interpreted this  
 text, that in that image, and that likenesse, a  
 bodily likenesse, consisted this image of God  
 in man. And yet even these men, these *Audi-  
 ans*, *Epiphanius* (who first took knowledge of  
 them) calls but *schismaticks*, not *hereticks*: so  
 loth is charitie to say the worst of any. Yet  
 we must remember them of the *Romane* perswa-  
 sion, that they come too neare giving God a  
 bodie in their *pictures* of God the Father: and  
 they bring the bodie of God, that bodie which  
 God the Sonne hath assumed, the bodie of  
 Christ, too neare in their *Transsubstantiation*:  
 not too neare our faith (for so it cannot be  
 brought too neare to our sense, so it is as really  
 there as we are there) not too neare in the *ubi*;  
 for so it is there, there, that is, in that place to  
 which the Sacrament extends it self: for the  
 Sacrament extends as well to heaven, from  
 whence it fetches grace, as to the table from  
 whence it delivers bread and wine: but too  
 neare in *modo*; for it comes not thither that  
 way. We must necessarily complain, that they  
 make

John 20.17.

make religion too bodily a thing. Our Saviour Christ corrected *Marie Magdalenes* zeal, where she flew to him in a personall devotion; and said, *Touch me not, for I am not yet ascended to my Father.* Fix your meditations upon Christ Jesus, so as he is now at the right hand of his Father in heaven, and entangle not your selves so with controversies about his bodie, as to lose *reall charitie* for *imaginarie zeal*; nor enlarge your selves so farre in the pictures and images of his bodie, as to worship them more then him. As *Damascen* sayes of God, that he is *Superprincipale principium, A beginning before any beginning we can conceive; and praterea eternitas, an eternitie infinitely elder then any eternity we can imagine.* so he is *super spiritualis Spiritus,* such a *Super spirit,* as that the soul of man, and the substance of angels, is but a bodie compared to this Spirit. God hath no bodie, though *Tertullian* disputed it, though the *Audians* preached it, though the *Papists* paint it: and therefore this image of God is not in the body of man that way.

Nor that way neither which some others have assigned, That God, who hath no bodie as God, yet in the creation did assume that form which man hath now, and so made man in his image, that is, in that form which he had then assumed. Some of the ancients thought so; and some other men of great estimation in the *Romane* Church have thought so too. In particular,

lar, *Oleaster*, a great officer in the Inquisition of *Spain*. But great inquirers into other men, are easie neglecters of themselves. The image of God is not in mans bodie this way.

Nor that third way which others have imagined, that is, that when God said, *Let us make man after our likenesse*, God had respect to that form, which in the fulnesse of time his Sonne was to take upon him upon earth. Let us make him now (sayes God) at first, like that which I intend hereafter my Sonne shall be: for though this were spoken before the fall of man, and so before any occasion of decreeing the sending of Christ; yet in the School a great part of great men adhere to that opinion, That God from all eternitie had a purpose, that his Sonne should become man in this world, though Adam had not fallen; *Non ut medicus, sed ut Dominus, ad nobilitandum genus humanum*, say they: Though Christ had not come as a *Redeemer*, if man had not needed him by sinne, but had kept his first state; yet as a *Prince*, that desired to heap honour upon him whom he loves, to do man an honour by his assuming that nature, Christ (say they) should have come: and to that image, that form which he was to take then, was man made in this text, say these imaginers. But (alas!) how much better were wit and learning bestowed, to prove to the *Gentiles* that a Christ must come (that they beleve not) to prove to the *Jews*, that the Christ is come (that

I they

they beleeeve not) to prove to our own consciences, that the same Christ may come again this minute to judgement ( we live as though we beleevd not that ) then to have filled the world, and torn the Church with frivolous disputations, Whether Christ should have come if Adam had not fallen! Wo unto fomentours of frivolous disputations. None of these wayes: not because God hath a bodie, not because God assumed a bodie; not because it was intended that Christ should be born, before it was intended that man should be made, is this image of God in the bodie of man: nor hath it in any other relation respect to the bodie; but, as we say in the School, *arguitivè*, and *significativè*; that because God hath given man a bodie of a nobler form then any other creature, we inferre, and argue, and conclude from thence, that God is otherwise represented in man then in any other creature: and so farre is this image of God in the bodie above that in the creatures, that as you see some pictures, to which the very tables are jewels; some watches, to which the very cases are jewels; and therefore they have outward cases too; and so the picture and the watch are in that outward case, of what manner stuff soever that be: so is this image in this bodie, as in an outward case, so as that you may not injure nor enfeeble this bodie, neither by sinfull intemperance and licentiousnesse, nor by inordinate fastings or other disciplines of  
 imaginarie

imaginarie merits, while the bodie is alive; for the image of God is in it: nor defraud the body of decent buriall and due solemnities after death; for the image of God is to return to it. But yet the bodie is but the outward case, and God looks not for the gilding, or enamelling, or painting of that; but requires the labour and cost therein to be bestowed upon the table it self, in which this image is immediately, that is, the soul: and that is truely the *ubi*, the place where this image is. And there remains onely now the operation thereof, how this image of God in the soul of man works.

The sphere then of this Intelligence, the gallerie for this picture, the arch for this statue, the table and frame and shrine for this image of God, is inwardly and immediately the soul of man: not *immediately* so, as that the soul of man is a part of the essence of God; for so *essentially* Christ onely is the image of God. S. *Augustine* at first thought so; *Putabam te, Deus, corpus lucidum, & me frustum de illo corpore: I took thee, O God* (sayes that Father) *to be a globe of fire, and my soul to be a spark of that fire; thee to be a bodie of light, and my soul to be a beam of that light.* But S. *Augustine* doth not onely retract that in himself, but dispute against it in the *Manichees*. But this image is in our soul, as the *soul* is the *max*, and this *image* the *seal*. The comparison is S. *Cyrils*; and he addes well, that no seal but that which printed

the wax at first, can fit that wax, and fill that impression after: no image, but the image of God, can fit our soul; every other seal is too narrow, too shallow for it. The magistrate is sealed with the *Lion*; the *Wolf* will not fit that seal: the magistrate hath a *power* in his hand, but not *oppression*. Princes are sealed with the *Crown*; the *Mitre* will not fit that seal. Powerfully and graciously they protect the Church, and are supreme heads of the Church; but they minister not the Sacraments of the Church: they give preferments, but they give not the capacity of preferments: they give order who shall have, but they have not Orders by which they are enabled to have that they have. Men of inferior and laborious callings in the world are sealed with the *Crosse*; a *Rose*, or a *bunch of Grapes* will not answer that seal: ease and plenty in age must not be looked for without crosses, and labour, and industrie in youth. All men, Prince and people, Clergie and Magistrate, are sealed with the image of God, with a conformitie to him; and worldly seals will not answer that, nor fill up that seal. We should wonder to see a mother in the midst of many sweet children, passing her time in making babies and puppets for her own delight. We should wonder to see a man, whose chambers and galleries were full of curious master-pieces; thrust in a village-fayre, to look upon sixpennie pictures & three-farthing prints. We have all the image of God

at home; and we all make babies, fancies of honour in our ambitions. The master-piece is our own, in our own bosome; and we thrust in countrey-fayres, that is, we endure the distempers of any unseasonable weather, in night-journeys and watchings; we endure the oppositions, and scorns, and triumphs of a rivall and competitour, that seeks with us, and shares with us. We endure the guiltinesse and reproach of having deceived the trust which a confident friend reposes in us, and solícite his wife or daughter. We endure the decay of fortune, of bodie, of soul, of honour, to possess lovers pictures; pictures that are not originals, not made by that hand of God, Nature; but artificiall beauties: and for that bodie we give a soul; and for that drug which might have been bought where they bought it, for a shilling, we give an estate. The image of God is more worth then all substances; and we give it for colours, for dreams, for shadows.

But the better to prevent the losse, let us consider the having of this image; in what respect, in what operation this image is in our soul: for whether this image be in those faculties, which we have in *Nature*; or in those qualifications which we have in *Grace*; or in those super-illustrations, which the blessed shall have in *Glorie*, hath exercised the contemplation of many. Properly this image is in nature; in the naturall reason, and other faculties

of the immortall soul of man; for thereupon doth S. Bernard say, *Imago Dei uri potest in gehenna, non exuri*; till the soul be burnt to ashes, to nothing (which cannot be done, no not in hell) the image of God cannot be burnt out of the soul; for it is radically, primarily in the very soul it self: and whether that soul be infused into the elect, or reprobate, that image is in that soul: as farre as he hath a soul by nature, he hath the image of God by nature in it. But then the seal is deeper cut, or harder pressed, or better preserved in some then in others, and in some other considerations then meerly naturall: therefore we may consider man, who was made here to the image of God, and of God in three persons, to have been made so in Gods intendment three wayes: Man had this image in *Nature*, and doth deface it; he hath it also in *Grace* here, and so doth refresh it; and he shall have it in *Glorie* hereafter, and that shall fix it, establish it. And in every of these three, in this Trinitie in man, Nature, Grace, and Glorie, man hath not onely the image of God, but the image of all the persons of the Trinitie, in every of his three capacities. He hath the image of the Father, the image of the Sonne, the image of the holy Ghost, in nature; and all these also in grace; and all these in glorie too. How all these are in all, I cannot hope to handle particularly, not though I were upon the first grain of our sand,

upon

upon the first dram of your patience, upon the first flash of my strength: But a cleare repeating of these many branches, that these things are thus, that all the persons of the heavenly Trinitie are ( in their image ) in every branch of this humane Trinitie in man, may ( at least must ) suffice.

In nature then, man, that is, the soul of man, hath this image of God; of God, considered in his unitie, entirely, altogether in this, that this soul is made of nothing, proceeds of nothing. All other creatures are made of that preexistent matter which God had made before; so were our bodies too, but our souls of nothing: now not to be made at all, is to be God himself; onely God himself was never made. But to be made of nothing, to have no other parent but God, no other element but the breath of God, no other instrument but the purpose of God, this is to be the image of God; for this is nearest to God himself ( who was never made at all ) to be made of nothing. And then man ( considered in nature ) is otherwise the nearest representation of God too: for the steps which we consider, are foure; First, *Esse, Being*; for some things have onely a being, and no life, as stones: Secondly, *Vivere, Living*; for some things have life, and no sense, as plants: and then thirdly, *Sentire, Sense*; for some things have sense, and no understanding; which understanding and  
reason

reason man hath with his being, and life, and sense; and so is in a nearer station to God, then any creature, and a livelier image of him (who is the root of being) then all they; because man onely hath all the declarations of beings. Nay, if we consider Gods eternitie, the soul of man hath such an image of that, as that, though man had a beginning, which the originall, the eternall God himself had not; yet man shall no more have an end, then the originall, the eternall God himself shall have. And this image of eternitie, this post-meridian, this after-noon eternitie, that is, this perpetuitie and after-everlastingnesse is in man, meerly as a naturall man, without any consideration of grace: for the reprobate can no more die, that is, come to nothing, then the elect. It is but of the naturall man that *Theodoret* sayes, *A King built a citie, and erected his statue in the midst of that citie;* that is, God made man, and imprinted his image in his soul. *How will this King take it (sayes that Father) to have this statue thrown down?* Every man doth so, if he do not exalt his naturall faculties, if he do not hearken to the law written in his heart, if he do not run, as *Plato*, or as *Socrates*, in the wayes of vertuous actions; he throws down the statue of this King, he defaces the image of God. *How would this King take it (sayes he) if any other statue, especially the statue of his enemy should be set up in his place?* Every man doth so too, that embraces

false

false opinions in matter of doctrine, or false appearances of happinesse in matter of conversation; for these a naturall man may avoid in many cases, without that addition of Grace which is offered to us as Christians. That comparison of other creatures to man, which is intimated in Job, is intended but of the naturall man. There speaking of Behemoth, that is, of the greatest of creatures, he sayes in our Translation that *He is the chief of the wayes of God*: S. Hierom hath it, *Principium*; and others before him, *Initium viarum Dei*; that when God went the progresse over the world in the creation thereof, he did but begin, he did but set out at Behemoth, at the best of all such creatures; *He*. All they were but *Initium viarum*, *The beginning of the wayes of God*: but, *Finis viarum*, *the end of his journey*, and the eve, the vespers of his Sabbath, was the making of man, even of the naturall man. Behemoth and the other creatures were *vestigia*, sayes the School. In them we may see where God hath gone; for all being is from God: and so every thing that hath a being, hath *filiationem vestigii*, a testimonie of Gods having passed that way, and called in there: but man hath *filiationem imaginis*, an expression of his image; and doth the office of an image or picture, to bring him whom it represents, the more lively to our memories. Gods abridgement of the whole world was man; re-bridge man into his least volume, *in pura naturalia*, as he is but meer man, and so he hath the image of God in his soul.

Job 40.19.

K

He

He hath it as God is considered in his unitie; for as God is, the soul of man is, indivisibly, impartibly, one entire. And he hath it also as God is notified to us in a Trinitie: for as there are three persons in the essence of God; so are there three faculties in the soul of man. The attributes, and some kinde of speculation of the persons in the Trinitie, are, power to the Father, wisdom to the Sonne, and goodnesse to the holy Ghost. And the three faculties of the soul have the images of these three: the *Understanding* is the image of the *Father*, that is, *Power*; for no man exercises power, no man can govern well, without understanding the natures & dispositions of them whom he governs: and therefore in this consists the power which man hath over the creature, that man understands the nature of every creature; for so Adam did when he named every creature according to the nature thereof: and by this advantage of our understanding them, and comprehending them, we master them; and so, *Obliviscuntur quod nata sunt*, sayes *S. Ambrose*: the lion, the bear, the elephant, have forgot what they were born to; *Induuntur quod jubentur*, they invest and put on such a disposition and such a nature as we enjoyn them & appoint them: *Serviunt ut famuli* (as that Father pursues it elegantly) and, *Verberantur ut timidi*; they wait upon us as servants, who, if they understood us, as well as we understand them, might be our masters; and they receive correction from us, as though they were afraid of us, when, if they understood us, they

they would know that we were not able to stand in the teeth of the lion, the horn of the bull, in the heels of the horse; and, *Adjuvantur ut infirmi*, they counterfeit a weaknesse, that they might be beholding to us for help; and they are content to thank us, if we afford them rest, or any food, who, if they understood us as well as we do them, might tear our meat out of our throats; nay, tear out our throats for their meat. So then in this first naturall facultie of the soul, the *Understanding*, stands the image of the first person, the *Father, Power*.

And in the second facultie, which is the *Will*, is the image, the attribute of the second person, the *Sonne*, which is *Wisdom*: for wisdom is not so much in knowing, in understanding, as in electing, in choosing, in assenting. No man needs go out of himself, nor beyond his own legend, and the historie of his own actions for examples of that, That many times we know better, and choose ill ways. Wisdom is in choosing or assenting.

And then in the third facultie of the soul, the *Memorie*, is the image of the third person, the *holy Ghost*, that is, *Goodnesse*. For to remember, to recollect our former understanding, and our former assenting, so farre as to do them, to crown them with action, that is true goodnesse. The office that Christ assignes to the holy Ghost, and the goodnesse which he promiseth in his behalf is this, that he shall bring former things to our remembrance. The wise man places all goodnesse in this facultie, the *Memorie*: properly nothing can fall into the

John 14. ]  
26.

Ecclus 7.  
36.

Memorie, but that which is past; and yet he sayes,  
*Whatsoever thou takest in hand, remember the end, and  
 thou shalt never do amisse.* The end cannot be yet  
 come, and yet we are bid to remember that. *Vi-*  
*sus per omnes sensus recurrit,* sayes S. *Augustine:* as  
 all senses are called *sight* in the Scriptures (for  
 there is *Gustate Dominum*, and *Audite*, and *Palpate*;  
*Taste* the Lord, and *Heare* the Lord, and *Feel* the  
 Lord; and still the *Videte* is added, *Taste and see*  
 the Lord ) so all goodnesse is in *remembring*; all  
 goodnesse ( which is the image of the holy Ghost )  
 is in bringing our understanding and our assenting  
 into action. Certainly ( beloved ) if a man were  
 like the King but in countenance, and in proporti-  
 on, he himself would think somewhat better of  
 himself, and others would be the lesse apt to put  
 scorns or injuries upon him, then if he had a vulgar  
 and course aspect: with those who have the image  
 of the Kings *power* ( the *Magistrate* ) the image of  
 his *wisdome* ( the *Councel* ) the image of his *good-*  
*nesse* ( the *Clergie* ) it should be so too; there is a re-  
 spect due to the image of the King in all that have  
 it. Now in all these respects, man, the meer na-  
 turall man, hath the image of the King of kings;  
 and therefore respect that image in thy self, and  
 exalt thy naturall faculties, emulate those men,  
 and be ashamed to be outgone by those men who  
 had no light but nature. Make thine understanding,  
 and thy will, and thy memorie ( though but natu-  
 rall faculties ) serviceable to thy God, and auxilia-  
 rie & subsidiarie for thy salvation: for though they  
 be

be not naturally instruments of grace, yet naturally they are susceptible of grace, and have so much in their nature, as that by grace they may be made instruments of grace, which no facultie in any creature but man can be. And do not think that because a naturall man cannot do all, he hath nothing to do for himself.

This then is the image of God in man, the first way, in *Nature*; and most literally this is the intention of the text. Man was this image thus; and the room furnished with this image, was paradise: but there is a better room then that paradise for the second image (the image of God in man by *Grace*) that is, the Christian Church: for though for the most part this text be understood *de naturalibus*, of our naturall faculties; yet *Origen*, and not onely such allegoricall expositours, but Saint *Basil*, and *Nissen*, and *Ambrose*, and others, who are literall enough, assigne this image of God to consist in the gifts of Gods grace, exhibited to us here in the Church. A Christian then in that second capacite, as a *Christian*, and not onely as a *Man*, hath this image of God, of God first considered entirely. And those expressions of this impression, those representations of this image of God in a Christian by grace, which the Apostles have exhibited to us, that we are *the sonnes of God*, *the seed of God*, *the off-spring of God*, and *partakers of the divine nature*, (which are high and glorious exaltations) are enlarged and exalted by *Damasceen* to a further height, when he sayes, *Sicut Deus*

*homo, ita ego Deus; As God is man, so I am God, sayes Damascen; I, taking in the whole mankinde (for so Damascen takes it out of Nazianzen; and he sayes, Sicut verbum caro, ita caro verbum; As God was made man, man may become God ) but especially I; I, as I am wrought upon by grace in Christ Jesus. So a Christian is made the image of God entirely. To which expression S. Cyril also comes neare, when he calls a Christian *Deiformem hominem, man in the form of God*; which is a mysterious and a blessed metamorphosis and transfiguration: that, whereas it was the greatest trespasse of the greatest trespasser in the world, the devil, to say, *Similis ero Altissimis, I will be like the Highest*; it would be as great a trespasse in me not to be like the Highest, not to conform my self to God, by the use of his grace in the Christian Church. And whereas the humiliation of my Saviour is in all things to be imitated by me, yet herein I am bound to depart from his humiliation; that, whereas he being in the form of God, took the form of a servant; I, being in the form of a servant, may (nay, must) take upon me the form of God, in being *Deiformis homo*, a man made in Christ, the image of God. So have I the image of God entirely in his unitie, because I professe that faith which is but one faith, and under the seal of that Baptisme which is but one Baptisme. And then, as of this one God, so I have also the image of the severall persons of the Trinitie, in this capacitie as I am a Christian, more then in my naturall faculties.*

Iſa. 14. 14.

Phil. 2. 6, 7.

Ephes. 4. 5.

The

The attribute of the first person, the Father, is *Power*: and none but a Christian hath power over those great tyrants of the world, Sinne, Satan, Death, and Hell. For thus my power accrues and grows unto me: first, *Possum judicare*, I have a power to judge; a judiciarie, a discretive power, a power to discern between a naturall accident and a judgement of God, and will never call a judgement an *accident*; and between an ordinarie occasion of conversion, & a temptation of Satan: *Possum judicare*. And then, *Possum resistere*, which is another act of power: when I finde it to be a temptation, I am able to resist it. And *Possum stare* (which is another) I am able not onely to withstand, but to stand out this battell of temptations to the end. And then, *Possum capere*; that which Christ proposes for a triall of his disciples, *He that is able to receive it, let him receive it*: I shall have power to receive the gift of continencie against all temptations of that kinde. Bring it to the highest act of power, that with which Christ tried his strongest Apostles; *Possum bibere calicem*, I shall be able to drink of Christs cup, even to drink his blood, and be the more innocent for that; and to poure out my blood, and be the stronger for that. *In Christo omnia possum*; there is the fulnesse of power: *In Christ I can do all things*; I can want, or I can abound; I can live, or I can die. And yet there is an extension of power beyond all this, in this, *Non possum peccare*; being born of God in Christ, I cannot sinne. This that seems to have a name of impotence, *Non possum*,

1. Cor. 6. 5.

Eph. 6. 13.

Matt. 19.  
12.;Matt. 20.  
22.

Phil. 4. 13.

1 John 3.  
9.

*sum, I cannot*, is the fullest omnipotence of all: I cannot sinne; not sinne to death, not sinne with a desire to sinne, not sinne with a delight in sinne; but that temptation that overthrows another, I can resist; or that sinne which being done, casts another into desperation, I can repent. And so I have the image of the first person, the Father, in *Power*.

The image of the second person, whose attribute is *Wisdom*, I have in this, that wisdom being the knowledge of this world and the next, I embrace nothing in this world, but as it leads me to the next: for thus my wisdom, my knowledge grows: first, *Scio cui credidi, I know whom I have beleevd*; I have not mislayed my foundation; my foundation is Christ: and then, *Scio non moriturum*; my foundation cannot sink: I know that *Christ being raised from the dead, dies no more*: again, *Scio quod desideret spiritus*; I know what my spirit, enlightened by the Spirit of God, desires: I am not transported with illusions and singularities of private spirits. And as in the attribute of *Power* we found an *Omnipotence* in a Christian; so in this there is an *Omniscience*. *Scimus quia omnem scientiam habemus*; there is all together: *We know that we have all knowledge*; for all S. Pauls universall knowledge was but this, *Jesum crucifixum: I determined not to know any thing, save Jesus Christ, and him crucified*. And then the way by which he would proceed and take degrees in this wisdom, was, *stultitia predicandi*, the way that God had ordained: *When the world*

2. Tim. 1.  
12.

Rom. 6. 9.

Rom. 8. 17.

1. Cor. 8. 7.

1. Cor. 2. 2.

1. Cor. 1.  
21.

world by wisdom knew not God, it pleased God by the foolishnesse of preaching to save them that beleeve.

These then are the steps of Christian wisdom: my foundation is Christ; of Christ I enquire no more but fundamentall doctrines, him crucified; and this I apply to my self by his ordinance of preaching. And in this wisdom I have the image of the second person.

And then of the third also in this, that, his attribute being goodnesse, I, as a true Christian, call nothing good, that conduceth not to the glorie of God in Christ Jesus; nor any thing ill, that draws me not from him. Thus I have an expresse image of his goodnesse, that *Omnia cooperantur in bonum*; all things work together for my good, if I love God. I shall thank my fever, blesse my povertie, praise my oppressour; nay, thank, and blesse, and praise even some sinne of mine, which by the consequences of that sinne, which may be shame, or losse, or weaknesse, may bring me to a happie sense of all my former sinnes; and shall finde it to have been a good fever, a good povertie, a good oppression, yea, a good sinne. *Vertit in bonum*, sayes Joseph to his brethren; *You thought evil, but God meant it unto good*: and I shall have the benefit of my sinne, according to his transmutation; that is, though I meant ill in that sinne, I shall have the good that God meant in it. *There is no evil in the citie, but the Lord doth it*: but if the Lord do it, it cannot be evil to me. I beleeve that I shall see *bona Dei*, the goodnesse of the Lord in the land of the living; that is, in heaven: but David speaks also of *signum*

Rom. 8. 28.

Gen. 50. 20

Amos 3. 6.

Psal. 27. 13.

*in bonum; Shew me a token of good:* and God will shew me a present token of future good, an inward infallibilitie, that this very calamitie shall be beneficiall and advantageous unto me: and so as in nature I have the image of God in my whole soul, and of all the three persons in the three faculties thereof; the understanding, the will, and the memorie: so in grace, in the Christian Church, I have the same images of the power of the Father, of the wisdom of the Sonne, of the goodness of the holy Ghost, in my Christian profession. And all this we shall have in a better place then paradise (where we considered it in nature) and a better place then the Church, as it is militant (where we considered it in grace) that is, in the kingdome of heaven (where we considered this image in glorie) which is our last word. There we shall have this image of God in perfection: for if *Origen* could lodge such a conceit, that in heaven at last all things should ebbe back into God, as all things flowed from him at first; and so there should be no other essence but God, all should be God, even the devil himself: how much more may we conceive an unexpressible association (that is too farre off) an assimilation (that is not neare enough) an identification (the School would venture to say so) with God in that state of glorie! Whereas the sunne by shining upon the moon, makes the moon a planet, a starre as well as it self, which otherwise would be but the thickest and darkest part of that sphere: so those beams of glorie which shall issue from my God,



The image of the holy Ghost is *Goodnesse*. Here our goodnesse is mixt with some ill; faith mixt with scruples, & good works mixt with a love of praise, and hope of better mixt with fear of worse: there I shall have sincere goodnesse, goodnesse impermixt, intemperate and indeterminate goodnesse; so good a place, as no ill accident shall annoy it; so good companie as no impertinent, no importune person shall disorder it; so full a goodnesse, as no evil of sinne, no evil of punishment for former sins can enter; so good a God, as shall no more keep us in fear of his anger, nor in need of his mercie; but shall fill us first, and establish us in that fulnesse in the same instant, and give us a satietie that we can wish no more, and an infallibilitie that we can lose none of that, and both at once. Whereas the *Cabalists* expresse our nearenesse to God in that state, in that note, that the name of man and the name of God, ADAM and JEHOVAH, in their numerall letters are equall: so I would have leave to expresse that inexpressible state, so farre as to say, that if there can be other worlds imagined besides this that is under our moon, and if there could be other Gods imagined of those worlds, besides this God to whose image we are made, in *Nature*, in *Grace*, in *Glorie*; I had rather be one of these Saints in this heaven, then one of those Gods in those other worlds. I shall be like the angels in a glorified soul, and the angels shall not be like me in a glorified bodie.

The holy noblenesse and religious ambition that I would imprint in you for attaining of this glorie,

glorie, makes me dismisſe you with this note, for the fear of miſſing that glorie; that, as we have taken juſt occaſion to magnifie the goodneſſe of God towards us, in that he ſpeaks plurally, *Faciamus*, *Let Us*, *all Us* do this; & ſo poures out the bleſſings of the whole Trinitie upon us, in this image of himſelf, in every perſon of the three, and in all theſe three wayes which we have conſidered: ſo when the anger of God is juſtly kindled againſt us, God collects himſelf, ſummons himſelf, aſſembles himſelf, muſters himſelf, and threatens plurally too: for of thoſe foure places in Scripture, in which onely (as we noted before) God ſpeaks of himſelf in a royall plurall, God ſpeaks in anger, and in a preparation to deſtruction, in one of thoſe foure entirely, as entirely he ſpeaks of mercie but in one of them, in this text; here he ſayes meerly out of mercie, *Faciamus*, *Let Us*, *Us*, *all Us*, *make man*: and in the ſame pluralitie, the ſame univerſalitie, he ſayes after, *Descendamus & confundamus*, *Let Us*, *Us*, *all Us*, *go down to them and confound them*, as meerly out of indignation and anger, as here out of mercie. And in the other two places, where God ſpeaks plurally, he ſpeaks not meerly in mercie, nor meerly in juſtice in neither; but in both he mingles both: ſo that God carries himſelf ſo equally herein, as that no ſoul, no Church, no State may any more promiſe it ſelf patience in God if it provoke him, then ſuſpect anger in God if we conform our ſelves to him. For from them that ſet themſelves againſt him, God ſhall with-

Gen. 11. 7.

draw his image in all the persons and all the attributes: the Father shall withdraw his power, and we shall be enfeebled in our forces; the Sonne his wisdom, and we shall be enfatuated in our counsels; the holy Ghost his goodnesse, and we shall be corrupted in our manners, and corrupted in our religion, and be a prey to temporall and spirituall enemies; and change the image of God into the image of the beast. And as God loves nothing more then the image of himself in his Sonne, and then the image of his Sonne Christ Jesus in us; so he hates nothing more then the image of Antichrist in them in whom he had imprinted his Sonnes image; that is, declinations towards Antichrist, or concurrences with Antichrist, in them who were born, and baptized, and catechized, & blessed in the profession of his truth.

That God, who hath hitherto delivered us from all cause or colour of jealousies or suspicions thereof in them whom he hath placed over us, so conform us to his image in a holy life, that sinnes continued and multiplied by us against him, do not so provoke him against us, that those two great helps, the assiduitie of preaching, and the personall and exemplarie pietie & constancie in our Princes, be not by our sinnes made unprofitable unto us: for that is the height of Gods malediction upon a nation, when the assiduitie of preaching and the example of a religious Prince doth them no good, but aggravates their fault.

*FINIS.*

A  
SERMON  
Upon the xix verse of  
the ii Chapter of  
HOSEA.

---

---

By  
D<sup>r</sup>. DONNE  
DEAN OF  
PAULS.

---

---



---

---

Printed by the Printers to the  
Univerſitie of CAMBRIDGE.  
MDCXXXIII.

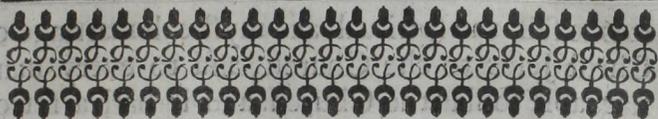
A  
SERMON

Upon the xix Verse of  
the ii Chapter of  
HOSEA

By  
D. DONNE  
DEAN OF  
ST. PAULS

Printed by the Printers to the  
University of Cambridge.  
MDCXXIII.

by  
ma  
so v  
ma  
and  
I ha  
befo  
sons  
shall  
dise  
mar  
not  
in th



# Hosea 2. 19.

And I will marrie thee  
unto me for ever.



He word which is the hinge upon which all this text turns, is *Erash*: and *Erash* signifies not onely a *betrotthing*, as our later translation hath it, but a *marrying*; and so it is used by David, *Deliver me my wife Michal, whom I married*: and so our former translation had it, and so we accept it, and so shall handle it. *I will marrie thee unto me for ever.*

2.Sam.3.14

The first marriage that was made, God made; and he made it in Paradise: and of that marriage, I have had the like occasion as this, to speak before, in the presence of many honourable persons in this companie. The last marriage which shall be made, God shall make too, and in Paradise too, in the kingdome of heaven: and at that marriage, I hope in him that shall make it, to meet, not some, but all this companie. The marriage in this text hath relation to both those marriages.

M

It

It is it self the spirituall and mysticall marriage of Christ Jesus to the Church, and to every marriageable soul in the Church: and it hath a retrospect, it looks back to the first marriage; for to that the first word carries us, because from thence God takes his metaphor and comparifon, *Sponsabo, I will marrie*: and then it hath a prospect to the last marriage; for to that we are carried in the last word, *In aeternum, I will marrie thee unto me for ever*. Be pleased therefore to give me leave in this exercise, to shift the Scene thrice, and to present to your religious considerations three objects, three subjects: first, a secular marriage, in Paradise; secondly, a spirituall marriage, in the Church; and thirdly, an eternall marriage, in Heaven: And in each of these three, we shall present three circumstances; first, the persons, *Me and Tibi, I will marrie thee*; and then the action, *Sponsabo, I will marrie thee*; and lastly, the term, *In aeternum, I will marrie thee to me for ever*.

I Part.

In the first acceptation then, in the first, the secular marriage in Paradise, the persons were Adam and Eve: ever since, they are He and She, man and woman: at first, by reason of necessitie, without any such limitation as now; and now without any other limitations, then such as are expressed in the law of God. As the Apostles say, in the first generall Council, *We lay nothing upon you but things necessarie*; so we call nothing necessarie, but that which is commanded by God. If in heaven I may have the place of a man that hath performed the

Act. 15. 28.

com-

commandments of God, I will not change with him, that thinks he hath done more then the commandments of God enjoyned him. The rule of marriage for degrees and distance in bloud, is the law of God; but for conditions of men, there is no rule at all given. When God had made Adam and Eve in Paradise, though there were foure rivers in Paradise, God did not place Adam in a Monasterie on one side, and Eve in a Nunnerie on the other, and so a river between them. They that build walls and cloysters to frustrate Gods institution of marriage, advance the doctrine of devils, in forbidding of marriage. The devil hath advantages enow against us, in bringing men and women together: it was a strange and superdevilish invention, to give him a new advantage against us, by keeping men and women asunder, by forbidding marriage. Between the heresie of the *Nicolattans*, that induced a communitie of women (any might take any) and the heresie of the *Tatians*, that forbad all (none might take any) was a fair latitude. Between the opinion of the *Manichean* herericks, that thought women to be made by the devil; and the *Colliridian* hereticks, that sacrificed to a woman, as to God, there is a fair distance. Between the denying of them souls, which *S. Ambrose* is charged to have done; and giving them such souls, as that they may be priests, as the *Peputian* hereticks did, is a fair way for a moderate man to walk in. To make them gods, is ungodly; and to make them devils, is devilish.

vilish: to make them mistresses, is unmanly; and to make them servants, is unnoble: to make them, as God made them, wives, is godly, and manly too. When in the Romane church they dissolve marriages in naturall kindred, in degrees where God forbids it not; when they dissolve marriage upon spirituall kindred, because my grandfather christened that womans father; when they dissolve marriage upon legall kindred, because my grandfather adopted that womans father, they separate those whom God hath joyned so farre, as to give them leave to joyn in lawfull marriage. When men have made vows to abstain from marriage, I would they would be content to trie a little longer then they do, whether they could keep that vow or no: And when men have consecrated themselves to the service of God in his Church, I would they would be content to trie a little further then they do, whether they could abstain or no: But to dissolve marriages made after such a vow, or after orders, is still to separate those whom God hath not separated. The persons are He and She, man and woman: they must be so much; he must be a man, she must be a woman: and they must be no more; not a brother and a sister, not an uncle and a neece. *Adduxit ad eum*, was the case between Adam & Eve; God brought them together: God will not bring me a precontracted person; he will not have me defraud another: God will not bring me a misbeleeving, a superstitious person; he will not have me drawn from